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LONDON, SATURDAY, NOVEMBER 11, 1854.

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ROYAL ACADEMY OF ARTS, Trafalgar Square.—Professor PARTRIDGE will commence his LECTURES on ANATOMY, on Monday, the 13th inst., at 8 o'clock, and continue them on the five succeeding Monday Evenings.
JOHN PRESCOTT KNIGHT, R.A., Secretary.

EVENING SCIENTIFIC LECTURES.—The First of a Series of Courses of Evening Lectures at the Government School of Science will consist of TWENTY LECTURES on the CHEMISTRY of NON-METALLIC BODIES, with special reference to their Applications in the Arts, to be given by Dr HOFMANN, F.R.S., on the Evenings of Wednesdays and Fridays, at Eight o'clock, commencing on the 24th November next.

Tickets for the whole Course may be obtained, at 5s. each, on application to the Registrar of the School, Museum of Practical Geology, Jermyn Street. Special Tickets for Schoolmasters of Public Schools, at 2s. 6d. each, for the whole Course, may also be had there, and at the Department of Science and Art, Marlborough House.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—THE TENTH COURSE OF LECTURES TO YOUNG MEN will be delivered (D.V.) in EXETER HALL, on the following TUESDAY EVENINGS, at Eight o'clock:—

November 14, 1854.—Rev. John Cumming, D.D., 'Labour, Rest, and Recreation.'
November 21.—Rev. William Landels, Birmingham, 'Popular Fallacies.'
November 28.—Rev. Hugh Stowell, M.A., Manchester, 'The Glory of the Old Testament.'
December 5.—Rev. Thomas Archer, D.D., Oxendon-street Chapel, 'Philosophy of the Atonement.'
December 12.—J. B. Gough, Esq., 'Man and his Masters.'
December 19.—Rev. Henry Alford, B.D., Editor of a New Edition of the Greek Testament, with English Notes, 'The Intelligent Study of Holy Scripture.'
January 9, 1855.—Rev. Richard Burgess, B.D., Rector of Upper Chelsea and Prebendary of St. Paul's, Constantinople and Greek Christianity.
January 16.—Edward Corderoy, Esq., 'Agents in the Revival of the last Century.'
January 23.—Rev. J. Hampden Gurney, M.A., Rector of St. Mary's, Marylebone, 'God's Heroes and the World's Heroes.'
January 30.—Rev. Newman Hall, B.A., Surrey Chapel, 'The Dignity of Labour.'
February 6.—Rev. Thomas Guthrie, D.D., Edinburgh, 'Ragged Schools.'
February 13.—Rev. Samuel Martin, Westminster Chapel, 'Opposition to Great Inventions and Discoveries.'
Tickets for the Course only (For the Reserved Central Seats 5s. each, Reserved Platform 3s., Area and Western Gallery 3s., Platform 2s.; may be had of Messrs. Nisbet and Co., 21, Berners street, Oxford street; Dalton, Cockspur-street; Western, Knightsbridge; Cotes' Library, 139, Chesham; and at the Offices of the Society.)
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LONDON, SATURDAY, NOVEMBER 11, 1854.

REVIEWS.

The Geography of Herodotus, Developed, Explained, and Illustrated from Modern Researches and Discoveries. By J. Talboys Wheeler, F.R.G.S. With Maps and Plans. Longman and Co.

THE fame of Herodotus brightens as time advances. After all the assaults upon his veracity as a traveller and his credibility as a historian, the substantial truth and value of his writings are more and more acknowledged. The researches of the most learned scholars and the discoveries of the most recent travellers are ever bringing to light new proofs of the authenticity of his narrative. That he admitted into his history many doubtful traditions, and that along with the record of what he himself saw he gave many idle tales related to him by others, is understood by every reader. But the historian himself made no pretension to an exact and systematic narrative of events. His work was intended not for philosophical but for popular use, and he set down all that he thought might prove generally interesting. Sometimes he warns his readers against receiving his statements as facts, as in the account of the clerk of the temple at Elephantina, when recording the reply to his inquiry about the course of the Nile, he adds, "the man, however, seemed to me to be jesting." He frankly tells the sources of his information, and makes no concealment of his being frequently a mere compiler and reporter of tales, as well as an eyewitness and narrator of events. For the purposes of his work he did not think it necessary to exercise the strict discrimination between fact and fiction which is now expected in every historian. It is not fair, therefore, to judge him according to the ideas of modern criticism, as has been done by the last commentator on Herodotus, Mr. Blakesley, in the introduction to his recently published edition of his history. He repeats the old charge, that much of the narrative of "the Father of History" is a mere bundle of stories, imposed upon his credulity by "Egyptian priests" and "ancient mariners," and he even renews the discussion as to whether Herodotus really did accomplish those travels which have been generally ascribed to him. The criticisms and arguments of the learned commentator may serve to induce increased caution and discrimination in regard to the details of the writings of Herodotus, but we do not think they injure his general reputation either as a historian or as a geographer. Notwithstanding Mr. Blakesley's scepticism, and that of all previous critics, from Plutarch to Voltaire, we still turn with confidence to the pages of the old "Homer of History," believing that there we find much true and valuable information as to the nations of antiquity which no other work contains, and that we there have a striking, and on the whole a faithful picture of the ancient world as it appeared to a Greek traveller five centuries before the Christian era.

Mr. Wheeler has undertaken in the present volume to present the student with a systematic exposition and a critical elucidation of the geography of Herodotus. The accomplishment of this has been a work of no light labour. The geographical descriptions occur chiefly as incidental digressions in the historical narrative, and the greater

part of them in the form merely of brief notices, allusions, or illustrations. In regard to Greece and the Grecian colonies, Herodotus presumes that his readers are familiar with the topography of these regions, and only introduces passing references in illustrating the geography of other countries. All these scattered notices and allusions the author of the present volume had first to collect and digest into one continuous system, borrowing such descriptions and illustrations from other writers and from modern geography as would "correct his errors, reconcile his contradictions, explain his obscurities, and enable us to identify ancient sites with existing localities." In this study and exposition of Herodotean geography Mr. Wheeler had many able and learned predecessors. The works of Rennell, Niebuhr, Bobrik, and others who have written expressly on the subject, are frequently referred to and quoted, while use is also made of the researches and comments of Murray, Malte Brun, Ritter, Thirlwall, Grote, Müller, Chesney, Ainsworth, Hamilton, Rich, Porter, Heeren, Rawlinson, Wilkinson, Kenrick, and many other scholars, historians, and geographers, besides articles in encyclopedias, journals of societies, and classical dictionaries, to all of which references are given in footnotes for the benefit of the student who wishes to go over the ground with the aid of original authorities. The spirit in which Mr. Wheeler has performed his task, and in which he expects that every reader will enter on the study of the Herodotean geography, is expressed in the following graphic sketch of the general subjects contained in his volume:—

"But in truth Herodotus was more of an historian than a geographer. His world was not a mere chart of coast-lines and land-marks, but a vast picture crowded with living men. Hellas, her countless cities and her thousand isles. Young Athens with her restless fleets; haughty Sparta with her soldier citizens; luxuriant Corinth with her crowded marts; fair Ionia with her blue skies and impassioned bards. Long processions to national temples. Young men with gleaming arms; noble maidens laden with flowers; rich sacrifices, pious hymns, and choral dances. Immense gatherings to national festivals. Horse and chariot races; contests of poets, musicians, and athletes; olive crowns, and Pindaric songs. The holy mysteries of the venerable Eleusinia; the extravagant orgies of the boisterous and drunken Dionysia. The spacious theatre open to the sky. The stately tragedy, and the satirical comedy; the trained chorus, and the crowded audience. These were the mere centre of his world. Far away to the beaming sunrise he saw the vast empire of the Great King, a hundred nations swayed by a single sceptre. Shushan, the throne of Xerxes and Ahurmerus. Nineveh, with her winged bulls, her painted palaces, and her sculptured halls. Babylon, with her lofty towers, her stupendous walls, her gorgeous temples, and her brazen gates. Regions of gold, frankincense, and myrrh. Far away to the setting sun he could see in his mind's eye the fabled Pillars of Heracles, the exhaustless riches of Tartessus, the mysterious Gades, and the dim Casiterides. Behind him were the wild Thracians of the Balkan, with their tattooed bodies and bloody suttees. The nomade Scythians of the Russian steppes, maddened with strong wine or intoxicating smoke; drinking from human skulls, scalping captives, or sacrificing living men to remorseless deities. Still farther on to the distant interior, merchant caravans reached the verge of the homes of griffins, but returned laden with barbaric gold. Before him, to the hot south, the ancient valley of the Nile stretched on like a panorama. The land of hoary Aegypt, and the shadowy realms of Aethiopia and Meroe. Massy pyramids and colossal temples;

antique writings and splendid festivals; adoration of animals, and profound mysteries touching death and the soul, and the under-world; solemn prayers to everlasting and unapproachable deities. Haughty priests, contemptuous as princes, but covetous of gold and offerings. A people strange and mysterious as the gloom of midnight, yet loving wine and feasting, wild mirth and lawless jesting. The black Aethiopians of the burning zone; the fountain of the sun and the crystal sepulchres. From thence he caught faint glimpses of mighty Atlas and bright Hesperides, of fair Cyrene and jealous Carthage, of desert hordes and verdant oases. Such are a few of the scenes which that bold artist must depict, who seeks to represent the ancient world, ad mentem Herodoti."

Mr. Wheeler commences with a chapter on the life of Herodotus, with an account of the period and the extent of his travels, and notices of the state of geographical science at the time that he wrote. From the biographical sketch we give some extracts:—

"Herodotus was born B.C. 484, at Halicarnassus, a Dorian colony on the south-western coast of Asia Minor. The half century prior to his birth had been the era of vast changes, political and social. The conquests of the early Persian kings had brought the whole world of civilization, with the solitary exception of European Greece, under the unity of a single sceptre. Hitherto the nations of the earth had been as jealous as China, as inhospitable as Japan. But now the feet of merchants were unfettered; and philosophic travellers obeyed their exploring instincts, and carried the light of truth into the regions of fable. Next came the invasions of Greece. Six years before the birth of Herodotus, the generals of Darius were beaten back from Marathon. In the fifth year of his infancy, the river-draining millions of Xerxes entered Europe with sword and brand to massacre and to destroy. Then came the fearful conflict, the struggle for lives and homes, lands and deities; but disciplined heroism and desperate valour scattered the overwhelming armaments of Asia, and Thermopylae and Salamis became immortal names.

"The swell from that great storm was yet angry, Hellas was yet smarting from her scars, but exulting in her victories, when Herodotus wandered forth to see, to touch, and to explore. The story of the great contest was still ringing in his ears, still rife in men's mouths; but the exact date is uncertain. The circumstances of his father and the character of his mother are totally unknown; and such faint glimmerings of light as can be thrown upon his life and education must be derived from general history and doubtful tradition.

"Halicarnassus was a small Asiatic state, originally belonging to the Hexapolis, or confederacy of six Dorian colonies, on the coast of Caria and the neighbouring islands. It never attained historical eminence, and shortly before the birth of Herodotus had forfeited its privilege as a member of the Hexapolis, for having set the common laws of the confederacy at defiance. Subsequently the government of Halicarnassus was united with that of the neighbouring islands of Cos, Calydna, and Nysirus, under the dependent sceptre of the celebrated Artemisia, who so faithfully served the cause of Xerxes, and attracted the open admiration of the historian. Whilst the Greeks were following up their brilliant successes by admitting the islands of the Aegean into their confederacy, the little Carian kingdom still adhered to Artemisia and her family, and would not desert her son and successor, Pisindelis, even when Cimon the Athenian was frightening the whole coast of Asia Minor by his exploits.

"Under this peaceful dependence on existing institutions, the boy grew into a young man; but having some time afterwards attracted the angry suspicions of Lygdamis, the son and successor of Pisindelis, he escaped to the island of Samos. Here, according to Suidas, he became acquainted with the Ionic dialect and wrote his history, but the latter fact has been ably disproved by Dahlmann. 'Subsequently,' says Suidas, 'he returned

to Halicarnassus and drove out the tyrant Lygdamis; but afterwards, seeing that he was disliked by his fellow-citizens, he accompanied the Athenians, who were going out as settlers to Thurium, as a volunteer. Here also he died, and lies buried in the market-place.

"Herodotus was born about B. C. 484, as already mentioned. He sailed to Thurium about B. C. 443, when about forty years of age; and he must have lived some time after B. C. 408, and perhaps have died about the age of eighty. His travels therefore were most probably undertaken in the first half of his life, and his history written in his old age. The places which he visited may be nearly all distinguished from those which he merely knew by hearsay. Greece, her cities and her islands, and especially the scenes of her glorious victories over the Persians, were all explored by the ardent geographer. Xerxes' line of march from the Hellespont to Athens, together with the maritime regions of Thrace and Scythia as far as the mouth of the Dnieper (or Borysthenes), were all duly noted. He passed through Asia Minor, Phoenicia, and Syria, and reached the cities of Babylon and Susa; he also spent considerable time in Egypt, and travelled southwards to Elephantine, and probably as far to the west as Cyrene. But no personal adventures are mentioned. His presence at this or that place is only incidentally alluded to by way of testimony, and though we may catalogue the places he visited, yet it is impossible to follow in the order of his movements."

As we do not intend to refer to the details of the geographical part of the volume, we may here insert from the Appendix an account of the travels of Herodotus so far as it can be gathered from the incidental notices in his history. Dahlmann and Ukert have diligently laboured in collecting these references, which Mr. Wheeler has united with his own, in drawing up the following outline of the range of travel which may be supposed to have been undertaken:—

"In Asiatic Greece Herodotus was, of course, personally acquainted with the several districts of his native land, Doris, Ionia, and Æolis; but in European Greece there was no province, and probably no place of consequence, which he did not examine with his own eyes. He seems to have consulted the oracle in the oak forests of Dodona, inspected the treasures at Delphi, and traced out similarly consecrated gifts at Thebes. At Athens, which he compared with Ecbatana, he doubtless remained a considerable time. He also travelled in the Peloponnesus, and perhaps visited Corinth; and likewise entered Lacedæmon, where he probably obtained a list of the glorious 300 Spartans who fell at Thermopylae; and from thence he might have journeyed to the peaceful neighbourhood of Olympia, on the western coast, and seen the six ruined cities of Triphylia built by the ancient Minyæ. That he also bent his steps to Northern Greece, is almost proved by his graphic descriptions of the battle-fields of Thermopylae and Plataea, and by his account of the gorge, or defile, through which the Peneus flows between Ossa and Pelion. He was also in the peninsula of Mount Athos, where he saw the city of Crestona inhabited by the Pelasgians; and as he circumstantially describes the advance of Xerxes' army from place to place along the inner edge of Greece, we cannot for a moment doubt his personal acquaintance with the whole extent of the coast of the Ægean Sea. He extended his travels to the islands also, and beside those in his immediate neighbourhood, must have even been to Salamis. He knows how to speak of the mines of Thasos which he had himself inspected, and the most important of which, as well as the temple of Heracles, he attributes to the Phœnicians; and on visiting the islands west of Greece, Zacynthus astonished him by the phenomenon of obtaining pitch by plunging myrtle branches into a lake.

"In tracing his supposed travels to other lands, we will take first in order those which related to Greece. He seems to have passed through

the Hellespont and the Propontis, where he halted in the island of Proconnesus, and also visited Cyzicus, on the Asiatic shore; and having then probably sailed through the Bosphorus, he calculated all this extent of water on a rough average of length and breadth. He next entered the Euxine Sea, and took the mean proportion of that vast body of water in both directions, reckoning the voyage by the number of days and nights, but could hardly have sailed through the Lake Maeotis, or he would not have estimated it as only a little less than the Euxine. Penetrating beyond the fair circle of Greek colonies, he inspected a portion of Thrace, but did not upon that occasion go beyond the Danube or Ister, yet at some other time he must have passed the mouths of that river. He also made acquaintance with the Scythians when he visited the country that lies between the Bog or Hypanis and the Dnieper or Borysthenes, where the two rivers run towards the sea, and where he beheld the huge brazen vessel, capable of containing 600 amphoræ, which was said to have been made of the polished arrow-heads of the Scythians. In both these countries he thought he saw traces of the expedition of Sesostris, as he did also in Colchis and in Palæstine.

"Before, however, we trace our author to Palæstine, we must notice that he knew the interior of Asia Minor, including Lydia and its city of Sardis, by ocular demonstration. He was also no less acquainted with the coast of Phœnicia; for that which is only a matter of conjecture at the beginning of his work, is afterwards confirmed, namely, his actual residence at Tyre, to which place he had sailed, in order to solve the historical problem, 'Whether the Heracles there worshipped was a god of very great antiquity, and a distinct personage from the Heracles who once lived among men, and was honoured as a deified hero in Greece.' At that time he had already been in Egypt, since it was there that the problem was presented to him; and it is very probable that, after having obtained sufficient acquaintance with the memorable events of his father-land, he embarked at one of the ports of Greece, perhaps Athens or Corinth, for Egypt, from whence he afterwards sailed to Phœnicia. What Herodotus has done for Egypt has been already exhibited in the body of the present work; it is sufficient to mention here, that he made the long journey from Memphis to Thebes and Heliopolis, and that he stayed for some time in the south at Elephantine, and employed himself in diligent inquiries concerning the countries farther onward. It may be clearly inferred that he did not himself visit the Ethiopians who dwelt directly south of Elephantine, nor the inhabitants at a greater distance; but he made himself acquainted with every important object and place within his reach, not only with pyramids, obelisks, and the amazing labyrinth, but also with cities whose splendour was of more recent date, such as Sais, where, since the time of Psammitichus, stood a noble royal castle. He also explored the Delta in every direction, and he surveyed the battle-field near the Pelusiac mouth, where the Egyptians surrendered their independence to the Persians; and the more recent one at Papremis, where the still fresh skulls of the slain bore witness to the second effort made by the nation to recover its ancient independence. Beyond the boundaries of Egypt he also made discoveries right and left. On the Arabian side he visited the city of Buto, on the Sebennytic mouth of the Nile, and saw the floating island, which, however, at that time, declined either to float or move. Having heard that there were winged serpents in the neighbourhood, he went to examine the phenomena, and was so far gratified as to see their bones and spines in vast heaps. He probably penetrated no farther into the interior of Arabia, for he knew the length of the mountain chain only by hearsay. On the west it is almost certain that he never visited Carthage, but he assuredly went to Cyrene, and probably by sea, though we find no farther traces of his footsteps by Libya, excepting in the country immediately to the west of Lower Egypt, which submitted to Cambyzes. We must now trans-

port him from the Egyptian Delta to Tyre, from whence he might also have travelled into Palæstine, as he considered that the inhabitants of the latter place had learnt the practice of circumcision from the Egyptians, and found there some columns raised by Sesostris, and also appears to have visited Cadytis (or Gaza,) which many geographers erroneously identify with Jerusalem. He certainly penetrated into the interior of Asia, but it is impossible to determine how he prosecuted his travels. He, however, was accurately acquainted with the royal high-road which led from Ephesus by Sardis to Susa. He saw the Euphrates and the Tigris, and visited Babylon in its reduced splendour. He likewise compared the city of Ecbatana with Athens; but this he must have done from some caravanserai description, as it is almost impossible he should have visited the city itself. That he visited Susa, the residence of the kings of Persia, may be taken for granted, as he says that the so-called Indian ants were preserved in the royal palace; and it is clearly seen that he reached Arderica near Susa, where the captive Eretrians from Eubœa had been settled by Darius Hystaspes. In conclusion, it is hardly necessary to observe that Herodotus did not extend his travels into India, nor even into Aria, Bactria, or Gedrosia, or otherwise he would have done greater justice to the actual extent and size of Asia, and have spoken less vaguely of the Persian Gulf and the river Araxes."

The evidence in regard to some of these wanderings is certainly indirect and slight, but of the general range of his travels we have no doubt that a correct outline is here given. Niebuhr, who is always inclined to be cautious and sceptical, throws no doubt on the probability of Herodotus having personally visited many regions, and remarks that "the Greeks, as is still the case with travellers in the East, generally tried to procure themselves the means for travelling, by trading with the people whom they visited." It is likely enough that Herodotus combined the character of merchant with that of observer of men and manners, but of this nothing is said in his writings. According to the standard of his age he was a highly educated man. From passages referred to by Mr. Wheeler it is shown—

"He was thoroughly acquainted with the poems of Homer, and also cites the works of Hesiod, Aristæus, Archilochus, Alcaeus, Sappho, Solon, Aesop, Simonides, Pindar, Phrynicius, and Aeschylus. But Hecataeus is the only prose writer whom he quotes by name, and the most searching investigation can find no certain traces of a familiarity with the works of other logographers. If Herodotus had really studied those of Hellanicus, we should have had some further notices of the Heræum between Mycenæ and Argos, and of the Carneæ at Sparta. If he had read those of Xanthus, he surely would have made some reference to that writer's theory concerning the earth's surface in Asia Minor, and the Lydian volcanoes. Of Charon and Dionysius of Miletus nothing can be said; for there is as much reason for believing that he had never seen their works, as there is for believing that he had studied them or borrowed from them. The voyage of Hanno along the western coast of Africa was totally unknown to him; and indeed of the Phœnician geographers generally he makes no mention whatever."

Something should here have been said about the poem of Choeribus of Samos, by whose narrative of the expedition of Xerxes, Niebuhr thinks that the account of Herodotus has been much influenced. In Niebuhr's lectures on Ancient History (vol. i., p. 320) some interesting remarks will be found on this subject, and on the extent to which the works of previous writers seem to have been used. A sketch of the state of

geographical knowledge prior to the time of Herodotus, with notices of the principal writers, is given in Mr. Wheeler's introductory chapter. The various points in which the geography of Hecataeus comes in contact with that of the author are discussed fully in the course of the work. An account is also given of the geographical description in Homer and Hesiod, and other writers are thus referred to:—

"The circumfluent ocean appears in Aeschylus. In the south we find a black nation, and a river called the Aethiops, which may perhaps answer to the Niger. Northward we get as far as the Cimmerians of the Crimea; and far above them, the Arimaspi, the Griffins, and the Gorgons fill up the back-ground of the picture. Pindar about the same time shows us that Sicily and the neighbouring coasts of Italy were known and civilized. He represents Aetna as a volcano, and names the Pillars of Heracles at the entrance to the Mediterranean, and the Hyperboreans in the distant north.

"The works of these authors, as we have already seen, were known to Herodotus. He was also acquainted with the survey of the river Indus conducted by Scylax of Caryanda at the command of Darius."

We must leave these topics to the study of the classical scholar, and conclude the present notice by quoting the closing sentences of Mr. Wheeler's biographical memoir:—

"At last we contemplate Herodotus in fullness of years, and all his labours completed, settled in calm retirement in Thurium on the Gulf of Tarentum. He was doubtless held in the highest respect by all the citizens, as one of the fathers of the colony. Here he had worked up his collected materials, and some of the illustrations of his descriptions are borrowed from the neighbouring localities. His life extended considerably into the Peloponnesian war, and the old man must have seen his father-land exhausting itself in internal quarrels. But the records of these find no place in his history. The glorious events of his early youth, and the marvellous results of his travels, filled his capacious memory, and alone occupied his attention. His eye could follow the sun in its daily course from the far east to the legendary west, and even in its supposed winter progress over the arid sands of Aethiopia. At the same time the mysterious and distant nations upon which it shone,—the steppes of Scythia, the table-lands of Asia, the oases of Africa, the Caspian and Euxine Seas, and all the vast territories between the Nile and the Tanais, the Indus and the Pillars of Heracles,—all passed before his mental vision like a map of wonders, a map of old memories and youthful enterprise. Here then we might pause for a moment, and imagine ourselves sitting at the feet of the lively traveller and impressive moralist; and in this happy mood will we endeavour to appreciate, as far as in us lies, the immortal encyclopaedia of the wise old Thurian."

We look forward with much interest to another volume announced by Mr. Wheeler as in preparation, under the title of 'The Life and Travels of Herodotus.' In that work he proposes to present in a popular form sketches of the ancient world as painted by the hand of the "Homer of History." The plan is under an imaginary biography, founded on fact, after the idea, we presume, of 'The Voyage of Anacharsis,' to illustrate the manners, religion, and social condition of the Greeks, Egyptians, Hebrews, Phœnicians, Babylonians, Persians, Scythians, and other nations of antiquity, as they were in the days of Pericles and Nehemiah. Mr. Wheeler has the learning and the enthusiasm requisite for undertaking such a work, but great judgment and tact as well as knowledge and zeal will be requisite for its successful accomplish-

ment. Meanwhile this treatise on the 'Geography of Herodotus' is a valuable contribution to classical literature. The maps and diagrams add greatly to the interest and usefulness of the volume.

Painting and Celebrated Painters, Ancient and Modern. Edited by Lady Jervis White Jervis. Hurst and Blackett.

THE splendid treasures of pictorial art that are contained in the private galleries and mansions of England, make it very much to be desired that some competent pen would undertake a History of Painting, with more especial reference to them, more comprehensive in detail than has yet appeared. Mrs. Jameson's delightful compositions refer only to a limited number of our art collections, and Dr. Waagen's volumes are little more than a running commentary on our general art-treasures, pleasantly interspersed with the narrative of personal courtesies. Great value attaches to this last work, on account of the numerous important pictures which it introduces for the first time to our knowledge, and for the clever criticisms with which the Berlin director has accompanied his notice of them; but it is not a History of Painting. We are not going to announce that this desideratum is supplied in the present volumes, but they present a very praiseworthy beginning in that direction, and it is perhaps to be regretted that the author has not altogether discarded foreign aid, and rested more upon her own powers.

How much of the work is due to the editor and how much to the author, or whether the editor and author are one, we cannot say, but we may assume, we think, that it is from a female pen. Kugler, Passavant, Waagen, and Valentin, are all laid under contribution, but chiefly the last, of whose work this is confessedly a translation, with additions and reference to paintings in England copiously interspersed, not in the form of notes, but incorporated with the text between brackets. The work, we may add, is systematically and precisely arranged. First we have a notice of antique art, as represented in the Babylonish and Assyrian remains, and in the works of the early Greek painters; then of art in the early Byzantine and Romanesque periods; followed by the glorious Italian schools, the Florentine, Umbrian, Roman, Venetian, Lombardian, Bolognese, Genoese, and Neapolitan; and lastly by the schools of Spain, Netherlands, and France. In M. Valentin's portion of the work, chiefly biographical, an over diligence in compilation is shown in the care with which he has worked up the myths of art-history, such as that relating to Apelles' picture, *The Conqueror of Darius mounted on Bucephalus*, of which Alexander is said to have been dissatisfied until a mare, accidentally passing, began to neigh at the charger. Of more instructive and practical interest is the text of our author between brackets. The following appears in the notice of the Byzantine period:—

"[Byzantium (the modern Constantinople) the luxurious capital of the eastern division of the Roman empire, at one time had lost every trace of that worship of the ideal, which had led the Greek artist to perfection. The establishment of Christianity was a severe blow to that manifestation of intelligence, which for its authority may be regarded as the Gospel of Paganism,—indeed, for some time the Iconoclasts exerted their antagonism in a manner that threatened its complete annihila-

tion: the consequence was, that when the assistance of art was invoked in behalf of the dominant religion, it had to be re-created. Its birth was weak and unpromising, and a prolonged childhood carefully guarded from heathen impressions, only betrayed signs of vigour when receiving these impressions surreptitiously. The Byzantine artist was a barbarian, striving with gaudy colours and costly accessories to hide his artistic ignorance, and dazzle minds less educated than his own. It is curious to observe, notwithstanding his apparent renunciation of pagan models, how completely his improvement in art corresponded with the extent of his imitations or borrowings from such sources. By degrees he adapted classic forms, without, however, exhibiting any approach to their classic spirit. Scriptural and sacred legendary subjects were attempted in mosaic on a large scale; they were laboured in composition, gorgeous in gilding and colour, with groups of unnaturally tall, stiff figures, in splendid vestments, designed with little attention to drawing, expression, or perspective. Such was Byzantine art, and it created so large a number of Byzantine artists, that at various times many emigrated to seek a less crowded field of enterprise.

"The cities on the coast of Italy appear to have been their favourite resort; but there is reason to believe that they were diffused in various directions, and flourished in every part of the Christian world in which they could find patronage. Venice, in particular, was a sort of art colony from Byzantium, the members of which not only painted, but taught. In other Italian cities, gorgeous displays of Byzantine taste adorned both ecclesiastical and palatial edifices; these works often excited native talent, which arising from such models, and directed by such masters, necessarily, at first, assumed a Byzantine character. Artists thus created, possess no ordinary claim on our respect, as the precursors of the great Italian schools of painting.

"Some interesting examples of Byzantine art are in the collection of Prince Wallerstein, brought into this country in 1847, and exhibited the following year in Kensington Palace; they were chiefly scriptural or legendary subjects, with one or two attempts at ecclesiastical illustration.]"

As an example of the two authors in companionship, we may quote their notice of Giotto, one of the earliest masters of the earliest Italian school, at a time when art was emerging from Pagan to the Christian style:

"Giotto, born in 1276, in the village of Vespignano, some miles distant from Florence, was the son of a common labourer, called Bondone. He was one of those privileged beings whom nature, occasionally, enriches with her most valuable gifts; she created him at once a sculptor, an architect, and, above all, a great painter. Had it not been for the subtle penetration of Cimabue, this combination of talents would, probably, have been lost to the world. One day, while the latter was going from Florence to Vespignano, he observed a young shepherd copying on a rock, with a pointed piece of chalk, one of the goats confided to his care. Cimabue, surprised by the vigour and correctness of the drawing, immediately conceived the idea of making his new acquaintance an artist, and proposed that the youth should accompany him to Florence. Giotto, like a dutiful son, replied, that if his father would give his consent, he would follow him with pleasure. Cimabue hastened to Bondone, whom it was not difficult to persuade to accept a proposal so advantageous.

"Giotto, when he arrived in Florence, was transported with admiration on beholding the works of his protector. One day, when alone in the studio, he remained in such a state of ecstasy before one of his paintings, that he did not perceive his master's return. He was in tears, overpowered by excessive emotion. Cimabue approached him, and asked why he was weeping. 'It is,' he said, 'on account of the sorrow I feel, when reflecting on the time that must elapse before

I shall be able to produce such a masterpiece.' He profited so well by his lessons, and the counsels he received, that, in a few years, he surpassed his instructor.

"Giotto was the first who gave the example of those graceful forms, which, at a later time, Raphael was to render immortal, by elevating them to the sublime. He particularly attached himself to Nature as his model and guide; and by making her, as it were, constantly sit to him, abandoned altogether the Byzantine traditions. He revived the art of portrait-painting, which had for a long period fallen into decay; and to him we owe the transmission of the severe and attenuated features of his friend Dante Alighieri, the illustrious Ghibeline. [A good idea of the style of Giotto may be gathered from a series of careful wood-engravings, copied by Mr. Oliver Williams, from the frescoes executed by this artist, in the Arena Chapel, at Padua, and published by the Arundel Society; a most interesting publication, that reflects great credit upon the excellent society under whose auspices it has been produced.]

"The life of Giotto presents a succession of works of the highest importance. His first productions were several frescoes for the church of Santa Croce, at Florence, and a painting for the high altar of that church. The museum of the Louvre possesses the masterpiece which he painted for the Pisans; the subject of which is *The Branding of Saint Francis*. It is to him also, that we owe the remarkable mosaic called *La Navicella* (the Skiff), which is to this day an object of admiration in the Vatican, and which represents the Apostles in the ship, and Christ raising Peter from the waves. We cannot afford space for the enumeration of his various paintings; he left works in all the cities he visited.

"He is much less known as a sculptor. In 1334 he was named architect of Florence, and it was there that he died in 1336, after having designed and constructed, at Santa Maria del Fiore, the Gothic campanile, or bell-tower, three hundred feet high—a graceful and elegant monument, which Charles the Fifth wished he could put into a casket; thinking it too beautiful to be gazed at, every day, by the people. Even if such durable works did not recommend the name of Giotto to posterity, it would nevertheless have outlived the lapse of centuries. Two immortal poets, Dante and Petrarch, after having honoured him with their friendship and their counsels, have rendered him for ever celebrated; the first, by consecrating several verses in the 'Divina Commedia' to his praise; the second, by bequeathing to a noble of Padua, in his will, as a most acceptable gift, a Madonna by the hand of the great artist.

"[The works of Giotto show a decided advancement. Christian art displays itself more fully and with greater decision; it must not, however, be forgotten that the artist was a sculptor, and evidently not ignorant of the antique. Many of his single allegorical figures possess a statuesque character, and traces of the classic spirit may be found in several of his larger groups; but he has made such suggestions subservient to the Christian purposes of his style. To him the credit is fairly due, of having founded a School, and created a national taste. His pictures are mostly admirable as scriptural illustrations, which are both impressive and truthful. He enters upon the expression of human feelings in his sacred, as well as in his historical subjects, evidently with the conviction, that the object of his art lay in that direction, rather than in meretricious ornament, and artificial types of character; and the resources of his genius are sufficiently evident in his series of illustrations of the life of St. Francis, for the church of St. Francisco, at Assisi; in his *Slaughter of the Innocents*; in his *Resurrection of Lazarus*, and other portions of another grand series executed by him, in the Chapel of the Madonna dell' Arena, in Padua. As may readily be believed, in England examples of Giotto are extremely rare; a portion of a fresco representing *St. John and St. Paul*, in the possession of Mr. Samuel Rogers; *The Last Supper*, in the Gallery of Lord Ward; and *The*

Coronation of the Virgin, in the collection of Mr. Davenport Bromley, are the only examples with which we are acquainted.]

Passing the works of Raphael, Correggio, and the Caracci, and of the Neapolitan school, of which Salvator Rosa was so distinguished a representative. We select for extract the translator's general summing up of the progress of painting in Italy:—

"[On a careful review of Italian Art we cannot avoid coming to the conclusion, that if it be indebted for its advancement to its eminently Christian character, to its abuse of its capabilities in illustration of sacred history and doctrine it as certainly owes its decline. When its legitimate purposes began to be lost sight of, and it was pressed into the service of religion merely as an attractive advertisement for different clerical fraternities, or by way of fictitious evidence of the divine institution of the Church of Rome, the decay of its spiritual influence was as apparent as the diminution of its intellectual expression. The different monastic bodies in Italy gladly availed themselves of the skill of the ablest painters within their influence, for the decoration of their churches and monasteries, but were not satisfied unless the founder and celebrated members of their order were represented, enjoying in a greater degree than the members of any rival fraternity the protection of the Virgin Mary. Hence, in Holy Families, it became a common thing, in defiance of chronology, to see the monastic habit in a conspicuous place close to the divine personages, introduced into the picture; following this example in paintings presented to religious houses, the donor rarely failed to have himself delineated 'in the habit as he lived,' associating with the Saviour and his Apostles, or some goodly company of saints and angels that formed the group depicted; and the artist, to compliment his patrons, not only introduced their portraits into scriptural subjects, but made them appear as the divine or sacred personages that were represented on the canvas; the worst feature in this prostitution of art is the frequent introduction of the tiara into the most sacred representations; sometimes it appears on the head of the first person of the Trinity, more frequently on that of St. Peter. In a painting of *The Ascension*, in our possession, the dead Saviour surrounded by Angels bearing the instruments of His passion, is received into the arms of God the Father, clothed in pontifical vestments, while the Holy Ghost hovers above His head. Not unfrequently, to vary a subject that had already become too familiar, objects were introduced into scriptural scenes that, even more than the falsification of costume, were destructive of everything resembling reverence or devotion. Such treatment of such subjects degraded the artist; we therefore cannot feel surprised at the degradation of the art.

"The change from a spiritual to a classic ideal was easy—many of the forms the undoubted creation of the latter having been appropriated—but pressed into the service of its ecclesiastical patrons, the classic feeling became exaggerated and hacknied, and in a short time another change was demanded. Nature now became the great teacher, and if her nobler lessons had been followed, Art might yet have enjoyed a long reign in Italy; but the multiplication of social illustrations, executed with uniform academic excellence, suggested extravagance or reduced the artist to a closer imitation—in either direction Art was sure to degenerate—the *outré* took the place of the elegant, and vulgarity was superseded by mediocrity.]

Of the German school we give as specimen M. Valentin's biographical notice of Henry VIII.'s favourite painter, and the translator's additions entire:—

"Hans Holbein, born at Basle, in 1498, received no other lessons in his art than those given to him by his father, a mediocre painter, originally from Augsburg, of whose talent there now remain no proofs. Gifted with the happiest disposition, he perfected himself merely by his own efforts, and

saw his reputation slowly increase. After having produced several excellent paintings for amateurs, Holbein was employed in painting and in decorating public edifices, in which he displayed remarkable talent. He painted a village dance for the fish market at Basle, and decorated the walls of the cemetery of the same town with his famous 'Dance of Death,'—an ingenious allegory, where he represented every condition of life; kings and shepherds; rich and poor; old and young. He executed, at the same time, for the Town Hall, 'The Passion of Jesus,' in eight compartments.

"Although Holbein painted with his left hand, no style was foreign to him; he cultivated, with equal success, painting in fresco, in distemper, in oils, and even miniatures. He drew in pencil, and his pen-and-ink drawings show rare facility. It is impossible to judge of his life and of his tastes by the style of his painting. How, indeed, could it be imagined that the artist who appears to have had the patience to count all the hairs in the grey head of the famous Erasmus, and of the venerable Thomas More, was a prodigal, careless, joyous companion, and brave, even to temerity? Erasmus, who had allied himself in close friendship with him during his residence at Basle, endeavoured to bring him back to a more regular line of conduct, and forwarded to him a copy of his 'Praise of Folly.' The painter, enchanted with the descriptions of the various kinds of folly traced by the able pen of the Dutch doctor, undertook, in his turn, to represent them in the drawings which he sketched in that copy, and sent it back to his friend.

"Some time afterwards, Erasmus persuaded him to go to England. Holbein determined upon this journey all the more willingly, that he had been anxious for a long time to quit his own country. On his arrival in London, with letters of recommendation to the Chancellor More, and with the portrait of Erasmus, their mutual friend, he was received by that minister with great distinction. King Henry the Eighth, a great amateur of painting, having been invited to a *fête* given by his Chancellor, had an opportunity of seeing several paintings by Holbein. He was so struck with the perfection of these works, and expressed so much admiration, that More requested him to accept them. A few days afterwards the Chancellor presented the artist to the King, who appointed him his painter, and said to the minister—'I restore to you, with pleasure, the presents which you have made me, since you present to me the artist.'

"Holbein executed for Henry the Eighth several remarkable paintings. The King was so delighted with his talent, his character, and his conversation, that he took a great liking to him, and allowed him perfect freedom of speech. The following anecdote, inserted in the preface to the 'Praise of Folly,' attests the great protection which painting enjoyed at the court of England. One day, when Holbein had shut himself up alone in his studio, to paint a picture on which he wished to bestow all his care and attention, one of the great nobles of the court wished to force open the door, in order to see him using his brush; Holbein had, at first, recourse to politeness, to excuse himself from opening the door; but the nobleman persevered, and the painter persisted in refusing. At last, wearied by the importunity, he became angry, and, opening the door, seized the nobleman by the shoulders and threw him from the top to the bottom of the stairs, which put him in a miserable plight. The artist, in order to avoid vengeance, leaped out of the window, and ran to implore the protection of the King, to whom he ingenuously related the adventure. The King promised him his pardon, on condition that he should apologize to the courtier; and he had the kindness to retain him with him to give the offended person time to calm his fury. The nobleman, bruised by his fall, and with his face cut and bleeding, had himself carried into the presence of Henry the Eighth, and demanded justice. The King listened at first, and tried to induce him to pardon the painter; but, when he observed that his exhortations merely increased this man's animosity, he thus addressed him:—'Sir, I forbid

you, as you value your life, to attempt that of my painter; know that there exists between you two an immense difference; of seven peasants I can easily make seven earls like you; but of seven earls I can never make a Holbein.' The nobleman, terrified, threw himself at the feet of the monarch, and promised not only to put an end to his resentment, but also to become the protector of the artist.

"The high favour enjoyed by Holbein at the court of England survived that of his worthy Meccenas—the unfortunate Sir Thomas More. He painted the portraits not only of the King, the Princes and Princesses, but also of all the great people of the kingdom; and spent, in foolish extravagance, the immense sums he had obtained from the generosity of his patrons. He died in London, of the plague, in 1554, greatly in debt.

"Although Holbein was a very talented man, he neither studied the art with that vivacity of imagination which is admired in the Italian and Spanish artists, nor with that ardent faith which holds the place of genius in some of his fellow-countrymen. He never quitted the ungrateful and prosaic soil of reality. It was always with a mathematical exactness—a wonderful precision of imitating nature—that he was enabled to produce the expression and the character of his models.

"(Though known as a celebrated portrait painter, Hans Holbein executed both historical and sacred pictures with marked success. In the Dresden Gallery his representation of the *Virgin Mary as the Queen of Heaven* is an impressive picture, and deserves all that Frederick Schlegel and other critics have said in its praise. At the feet of the Virgin kneel the family of the Burgomaster, Jacob Meyer, of Basle, for whom the picture was painted; and their homeliness of physiognomy contrasts finely with the pure and elevated beauty of the enthroned Madonna. An altar-piece in the Cathedral at Friburg, representing *The Birth of Christ and The Adoration of the Kings*, in which the portraits of the donors are also introduced, is another fine example of his genius. In consequence of the patronage he received in this country, his portraits are frequently to be met with. There are sixteen at Hampton Court, three at Windsor Castle, and others at Longford Castle, Arundel Castle, and the ancient residences of the English nobility. Mr. Rogers possesses a small head;—one of the painter's historical subjects, *Henry the Eighth Presenting a Charter to the Barber Chirurgians*, is at Barbers' Hall; and a picture representing King Edward the Sixth granting a Charter to that Hospital, at the Bridewell. Pepys was anxious to purchase this, with the laudable object of obtaining a good investment. 'I did think to give 200*l.* for it,' he says, in his Diary, 'it being said to be worth 1000*l.*, but is so spoiled that I have no mind to it, and is not a pleasant though a good picture.' Three times this sum has been recently given for a picture, bought as a Holbein, for the National Gallery, which is neither pleasant nor good. We have no lack of true Holbeins—particularly portraits—one or more may be found in almost every important collection. They are in the galleries of the Dukes of Norfolk, Devonshire, Marlborough, Buccleugh and Rutland; and the Archbishop of Canterbury, the Marquises of Bute and Exeter, Lords Carlisle, Radnor, Northwick, Spencer, Shrewsbury, Ashburton, Warwick, Suffolk and Pembroke.

"In those of Sir John Boileau, Messrs. Bull, Fuller Maitland, Labouchere, Blundell Weld, Seymour, Holford, Neeld, Miles, Martin, Meynell Ingram, Charles Wynn, Wentworth, Tomline; and at Cambridge and Liverpool are other examples—in all, between seventy and eighty.'

We are much pleased with the design of this work, and with the agreeable style of its execution, and may return to it once again for a notice of the French school of painting. While it points the way to a field of wider and more original research, it may be accepted as a useful handbook of present reference.

Traditions and Superstitions of the New Zealanders: with Illustrations of their Manners and Customs. By Edward Shortland, M.A. Longman and Co.

FROM his long residence in New Zealand, and intimate acquaintance with the language and manners of the people, more reliance may be placed on the statements of Mr. Shortland than on those of many passing travellers, who have recorded their observations on the same subjects. In this volume are collected miscellaneous notices of the traditions and superstitions of the islanders, with illustrations of their customs and manners as they exist in parts remote from European influence. The work commences with an inquiry into the probable origin of the population of the islands. The native traditions are narrated, but they are too vague and poetical to be of much value to the ethnologist. From such fragments of tradition as seem worthy of attention, and from comparison of the language with that of other regions of the Pacific, Mr. Shortland gives the following as the result of his own consideration of the subject:

"It seems probable that the course of migration to Polynesia Proper was principally by way of the Sandwich Islands; because it would have been impossible for the brown race to pass eastward by the more direct route of New Guinea, and the chain of islands stretching from it to Polynesia, without encountering a hostile race, whom they had only been able partially to overcome; and because, after quitting the Ladrone Islands, by keeping to the northward till they fell in with westerly winds, they might reach the Sandwich Islands, and from thence the Marquesas, or the Society Islands, quite as easily as by steering a more direct course towards them in opposition to the trade wind. The voyage from the Sandwich Islands to the Marquesas or Society Islands would not be attended with so great difficulties for a canoe as might perhaps be thought; for a canoe, unlike a boat, is the most safe when kept in the trough of the sea, and the course that the north-east trade would therefore oblige a canoe to be steered would carry her from the Sandwich Islands towards the more eastern Polynesian Islands.

"We will suppose that a fleet of canoes, such as spoken of in the traditionary history of the New Zealanders, equipped for a voyage of discovery, with the best means in the power of the inhabitants, were to sail from the Sandwich Islands in a southerly direction. Some of them would probably fall in with one or other of the islands of tropical Polynesia, while some might pass through the whole of them from north to south without discovering any. These last on encountering the south-east trade-wind would find it necessary to steer a more westerly course, which would carry them towards New Zealand; and, on losing the trade-wind, if the voyage was made in the summer season of that hemisphere, the prevailing winds being then northerly and easterly, they could hardly miss falling in with some part of the coast of New Zealand, extending as it does from north to south more than six hundred miles.

"For all these considerations, we are inclined to attach credit to the traditionary account preserved by the New Zealanders of the voyage of their ancestors from Hawaiki, and to place that *terra incognita* in the Sandwich Island group.

"Mr. Ellis in his account of the Sandwich Islands states, that the most general and popular tradition prevailing among the inhabitants of Hawaiki, is, that their ancestors came from Tahiti. In Oahu, another of the group, it is also believed, that the 'first inhabitants of the Sandwich Islands were a number of persons who arrived in a canoe from Tahiti, and who, perceiving the islands were fertile, and inhabited only by gods or spirits, took up their abode on one of them, having asked permission of the gods, and presented an offering, which rendered them propitious to their settlement.'

It is worthy of remark, as confirming the relationship between this people and the aborigines of New Zealand, that the ceremonies here referred to are precisely similar to those employed by the natives of New Zealand in their unconverted state, on arriving at any strange country.

"The present native inhabitants of New Zealand are evidently, to a certain extent, a mixed race, containing among them two elements, one of which may be called the pure Indian, the other being the Papuan. The marked characteristics of the former are a brown or copper-coloured skin, black hair—straight, wavy, or curling—and a tolerably well-formed nose, sometimes even aquiline. While those in whom the Papuan element is most marked have the skin much darker, the hair black and crisp (but not growing in separate tufts like that of the true-blooded Papuans), the nose flat and broad at the nostrils, and the lips more full and prominent. Between these extremes, every intermediate variety of feature may be met with among the New Zealanders; but their prevailing type of feature is the Indian.

"To account for this mixture, some persons have suggested that a Papuan race was found in possession of the country by the ancestors of the New Zealanders when first they arrived, and that the mixed breed has sprung from alliances between the two races. It has even been stated, that the Papuan element belongs more especially to slaves, who are supposed to have sprung principally from the subdued and degraded race. I have never been able to satisfy myself, however, that this latter statement has any trustworthy foundation, having remarked the crisp hair to prevail equally among the *rangatira* (gentleman) class, as among slaves. Besides, the traditions of the New Zealanders speak of the country being uninhabited at the arrival of their canoes from Hawaiki; and in the other islands of Polynesia a proportion of the population is similarly found to have the Papuan character of feature.

"These traces of a mixed race are easily accounted for by supposing, as indeed appears certain, that the Indian Archipelago and the Malay Peninsula were primitively inhabited by Papuans, and that the brown or copper-coloured race, whom we have called Indian, invaded their country and took possession of parts of it; for a long time must have elapsed between their first invasion of the Malay Peninsula and their conquest of the Philippine Islands, from which point we suppose the ancestors of the Polynesians to have migrated. And during the interval, in which the two races remained so nearly in contact, while the one was being supplanted or absorbed by the other, no doubt alliances must have taken place between individuals of opposite sexes, giving rise to the appearances of a mixed race now observed."

The superstitions of the New Zealander resemble, in their general character, those of all savage people. In their ideas of supernatural power, the influence of good and evil spirits, and the forms and ceremonies of religion, resemblances to similar beliefs and usages of other people are noted. In one point the superstitions of the islanders have largely determined their social life and manners. A separate chapter is devoted to the illustration of the custom of tabooing, as we are accustomed to call it:—

"The word *tapu*, commonly written *tabou*, is used in the same sense in the Sandwich Islands, in the Society Islands, and, as far as is known, in the other islands of Polynesia. It is probably derived from the word *ta*, to mark, and *pu*, an adverb of intensity. The compound word *tapu*, therefore, means no more than 'marked thoroughly,' and only came to signify sacred or prohibited in a secondary sense; because sacred things and places were commonly marked in a peculiar manner, in order that every one might know that they were sacred.

"The fundamental law on which all their superstitious restrictions depend is, that if any thing

tapu is permitted to come in contact with food, or with any vessel or place where food is ordinarily kept, such food must not afterwards be eaten by any one, and such vessel or place must no longer be devoted to its ordinary use; the food, vessel, or place becoming *tapu* from the instant of its contact with an object already *tapu*.

"The idea in which this law originated appears to have been, that a portion of the spiritual essence of an *Atua*, or of a sacred person, was communicated directly to objects which they touched, and also that the spiritual essence so communicated to any object was afterwards more or less retransmitted to any thing else brought into contact with it. It was, therefore, necessary that any thing containing the spiritual essence of an *Atua* should be made *tapu*, to protect it from being polluted by the contact of food designed to be eaten; for the act of eating food which had touched any thing *tapu* involved the necessity of eating the sacred essence of the *Atua*, from whom it derived its sacredness.

"By neglecting the law of *tapu*, *Ariki*, chiefs, and others peculiarly the objects of the care and protection of *Atua*, are subject to their displeasure more than persons in a humble station of life, and so are afraid to do a great many simple but necessary acts in private life, which must, therefore, be done by slaves, and by such females as are exempt from the law of *tapu*. For this reason, persons of the sacred class are in the habit of eating their meals in the open air, at a little distance from their dwelling-houses, and from the spot where they and their friends usually recline. Some few are so very sacred that each must have his food served up to him on a separate dish, and if he is unable to eat all that has been placed before him, the remainder must either be thrown away, or kept for his sole use when next hungry, by being placed in a sacred receptacle devoted to that purpose; for no human being would dare to eat what so sacred a person had left on his plate. In villages whose inhabitants are chiefly heathen, these private larders are still used. Their shape is that of a house, though no larger than an ordinary sized box, and being stuck on top of posts six or seven feet high, they are rather conspicuous objects in their court-yards, which can hardly fail to excite the curiosity of a stranger.

"The dread lest the residue of their meal should be eaten by another person has been the cause of a very singular custom, namely, that guests always carry away with them all they are unable to eat of the food which is placed before them, even if they afterwards take the first opportunity to throw it away secretly. This practice still prevails to a great extent, notwithstanding the very general adoption of a new religion and new manners.

"Shortly after the settlement at Auckland was founded, the chief of the neighbouring tribe happened to call one day on a gentleman who held an office under the Colonial Government. This gentleman was not able to converse with the chief in his own language; but being desirous to secure his good offices, thought the best way of making friends would be to give him something to eat. Accordingly, a leg of mutton from which he had just dined was again placed on the table, with a dish of potatoes. The chief ate all the potatoes, but did not seem to relish the mutton. However, true to the usages of his country, when he had done eating, he called to one of his attendants who sat outside the door to bring a basket, and then, taking up what was left of the leg of mutton, he very gravely placed it therein, and bidding his friend adieu, in the laconic phrase of his country, 'Remain where you are, sir,' walked off, leaving his host, quite new to the manners of the New Zealanders, petrified with astonishment.

"Since the introduction of Christianity, the fear of *tapu* has gradually grown weaker, and the observances connected with the ancient superstitions have very generally fallen into disuse. By the elder persons, however, the old belief is more or less retained. Frequently, when I have been

travelling in company with a party of natives, among whom were one or more of the sacred class, the latter have separated themselves from the community on reaching the night's resting-place, and remained by their own solitary sacred fire. In former days, the huts used in travelling by sacred persons were always distinguished by their posts being daubed with red ochre, to prevent the law of *tapu* being inadvertently broken; and, for the same reason, sacred persons painted their bodies and clothes with the same red substance, that they might leave a mark behind them where they rested. These practices still prevail to a limited extent."

Of the rude literature of the New Zealanders, Mr. Shortland gives some very interesting notices. They possess some taste for poetical composition, and have numerous proverbs handed down from remote periods. Of the various kinds of chants, songs, and other rhythmical pieces, specimens are given. Some of these, even in the translation, display much poetical feeling, and their war songs and boat songs are bold and spirited. Of the odes here are two, as translated by Mr. Shortland. The first is the plaint of a young woman forsaken by her lover:—

"Look where the mist hangs over Pukehina. There is the path by which went my love. Turn back again hither, that may be poured out tears from my eyes. It was not I who first spoke of love; you it was who made advances to me, when I was but a little thing. Therefore was my heart made wild. This is my farewell of love to thee."

The following is a lament by Te Rauparaha for his native place Kawhia, abandoned by him. Honipaka is a hill at Kawhia. Mata-riki is the name for the Pleiades, the appearance of which above the sea marks the commencement of the year:—

"There far away is the tide of Honipaka. Alas! thou (Honipaka) art divided from me. The only tie which connects us is the fleecy cloud which drifts hither over the summit of the island which stands clearly in sight. Let me send a sigh afar to the tribe, where the tide is now flowing—the leaping, racing, skipping tide. Oh! for the breeze, the land-breeze, the stiff breeze. That is my bird, a bird that hearkens to the call, though concealed in the cage. Oh! for the wind of Mata-riki; then Te Whareporutu and the great Ati-awa will sail swiftly hitherward. So ends my song of love."

Specimens are given of the native eloquence, with the following account of their forms and modes of oratorical delivery:—

"Their orations called *taki*, delivered on state occasions, are composed according to certain recognised laws regulating their form and arrangement. The speaker commences generally by chanting a song which bears some reference to the subject under discussion. After this follows the first part of the speech. Here the speaker sets forth his grievances and enunciates the principles of action acknowledged as *tika*, or just, by his countrymen, by which his conduct has been regulated. He then breaks off to sing another short song, intended to illustrate the subject still further. After this comes the second part of the speech, or the conclusion.

"The rule of introducing a song into their speeches is so generally adhered to, that it is very usual for those who have embraced Christianity to substitute for the song some verses quoted from the translated Bible or Prayer-book. And I remember once hearing an elderly chief named Paki, who was a Christian in little more than in name, introduce into a rather warlike speech the Lord's Prayer, the sense of which he took the liberty to alter in a remarkable manner; for, after the words 'forgive us our trespasses,' instead of saying 'as we forgive them that trespass against us,' he substituted the words 'but we can't forgive them that trespass against us.'

"The elder part of the audience always understand perfectly the application and meaning of the songs thus introduced in quotation, and on hearing

them have no difficulty in judging what are the intentions of the speaker. Not so the younger men: to them, as well as to the foreigner, although he has a good knowledge of the language, large portions are a mystery if unaided by explanations. Notwithstanding this, the audience invariably pay the greatest attention to the speaker. They may be said, literally, to hang on his words; while from time to time the older and more experienced interpret in a low voice, to those who sit near them, the obscure passages.

"While delivering his address, the speaker generally walks forwards and backwards along an open space of a few yards left unoccupied for that purpose. As he advances he spouts out each sentence, the rapidity of his advance increasing often to a run as the sentences are shorter and more abrupt, and the expressions more vehement. The run is sometimes terminated by a leap, both feet descending together on the ground, as it were, to show more decidedly than by words the resolute determination of the speaker. The sentence being thus ended, he walks back slowly and silently to the place from which he started, preparing himself for the next period. Such is the action added to expressive movements of the arms and body which gives force to their words in the more emphatic parts of their orations, when they intend to hurl reproaches and threats at their adversaries. During the narrative, descriptive, and persuasive parts, their action is moderated. They then no longer pace or run up and down; but content themselves with more or less motion of the arms and body, often remarkably elegant and expressive."

In the course of his work Mr. Shortland introduces remarks on several subjects connected with the political and commercial interests of the islands. Such are the statements and suggestions as to the sales of land, and the native rights of property, a source of much difficulty in the relations of the colonists with the islanders. A chapter is also devoted to the description of the culture and preparation of New Zealand flax (*Phormium tenax*), to which greater attention will be directed, if the supply of Russian hemp should continue to be interrupted by the war.

The Mosaic Record in Harmony with the Geological. Constable and Co.

A new attempt to reconcile the apparent discrepancy between the Mosaic and geological records has been made in this volume, which Hugh Miller has described as a singularly ingenious and suggestive little treatise. The author commences by giving a statement of the various theories of former writers on the subject, none of which he considers satisfactory. The first was that suggested by Dr. Chalmers so long ago as 1804, and adopted by Professor Buckland in his 'Bridgewater Treatise,' assuming an indefinite period to elapse after the first verse of the first chapter of Genesis. Each day's work is introduced by the expression "And God said," the same copulative (*ti*) being used as in the beginning of verse second. The writer of the present work says that there is nothing to warrant any interposition of an immeasurable space under the shelter of the "and" in the second verse, and not in other verses where the same connecting or transitive particle occurs. The hypothesis of Cuvier and others is then examined, according to which the days are made to represent, not natural days of twenty-four hours, but indefinitely long periods. Miller adopts this view in so far as the Mosaic record is supposed to indicate the general order of the geological eras—the age of plants, the age of reptiles and birds, and of mammals, corresponding to the third,

fifth, and sixth days of Moses. To this and all theories founded on the broad interpretation of days, the author objects as unsupported by philology—"the word 'day' in Hebrew never meaning a period of indefinite length." Dr. Pye Smith, in his 'Scripture and Geology,' adopts the suggestion of Chalmers as to the indefinite period after the general statement of the fact of creation in verse first; but the peculiarity of his theory is, that he applies the remainder of the Mosaic narrative, not to the whole earth, but only to that small portion of it in the immediate neighbourhood of Eden. This may appear to lessen, but, in fact, leaves the difficulty as great as before. From the unsatisfactory nature of this, and of all previous explanations, many have been led to regard the whole Mosaic narrative as "a myth,"—a poetical and popular account of events of which no accurate knowledge is revealed. After criticising all these attempted solutions, the writer of this treatise propounds his own theory; according to which the solution is to be sought, not in the plan of creation, but in the form of the revelation. He thinks that the narrative of Moses does not relate to the events as they actually occurred, but as they passed in vision before the writer's mind, while he was in a spiritual trance similar to that in which the visions of prophecy recorded in the Apocalypse were seen. According to this theory Moses, as a seer, records a vision vouchsafed to him, the vision of the history of creation, which was divided into six "fits," or parts, figuratively called days; the nights representing the intervals of repose in his mind between the successive revelations. The events set down under each day, therefore, apply to what was seen by the writer in each portion of the vision:—

"On our theory, time is not involved in the Mosaic narrative at all. The seer described successive events as they were painted on his fancy, but of the time required for their development he had no knowledge. In relation to his perceptions, the creation of heaven and earth, the state of the latter, and the work of the first day, were successive events; in point of fact, they may have been spread over many ages. This plainly follows from the nature of a vision, and does not require any torturing of and to obtain an 'indefinite period.' We have no intention of examining the works of the first, second, and fourth days. Scripture and Geology do not there come into collision. There is a difficulty, certainly, in accounting for the absence of the sun during the first three days, but we prefer to leave that unexplained in the meantime. Perhaps a knowledge of the earth's condition in these early times is requisite, before a solution can be expected. At any rate, we have shewn that this arrangement was connected with an important moral purpose in the theocratic government."

In supporting this theory the author has first to establish his view as to the probable mode of inspiration under which the Mosaic record was produced. This is the most ingenious and plausible part of the book:—

"We shall first state the view that we have adopted, and then prove it from Scripture.

"Were the words that Moses wrote merely impressed upon his mind by the Spirit of God? Did he hold the pen, and another dictate words which the writer did not understand? We hardly think any will be bold enough to maintain this view of the inspiration enjoyed by Moses, and provided a better can be found, it would be waste of time to argue it down. Did he then see in vision the scenes that he describes? The freshness and point of the narrative, the freedom of the description, and the unlikelihood that Moses was an unthinking machine in the composition, all in-

dicate that he saw in vision what he has here given us in writing. He is describing from actual observation, and this was one way in which prophecies were communicated to men. Who has not felt that in Isaiah liii., the prophet is painting from life; that his thoughts are moving round some central object, and that both mind and eye are fastened on some visible being? And does not even Balaam exclaim,—'He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open!' (Numb. xxiv. 16.) Was not this the nature of the trance into which Peter also fell? (Acts x. 10.) And is there not the case of John, to which we shall afterwards advert? If, then, God can call up the future before the mind of man, certainly he can also call up the past, for man can do this himself. But when man surveys the past, the events connected with the object of thought are all compressed into one picture, arranged in due order of time, no doubt, but without those breaks in the succession that occur in the reality. Imagination crowds the events of years into seconds; and God, who always avails himself of natural laws, thus made the events of ages pass in a brief space of time before the minds of His prophets. Why should this not also have been the case with Moses, in the composition of a narrative which details a history that no mortal man then knew? He is merely describing what the spirit of inspiration made to pass in review before his own mind. He fell into a trance, like the Apostle Peter, but his eyes were open; he could mark what took place in the vision that floated before his divinely enlightened imagination, and the darkness which stole over the scene, when the vision began to fade, seemed to him to be caused by the approach of night. In other words, each 'day,' or יום, contains the description of what he beheld in a single vision, and when that faded it was twilight. There is nothing forced in supposing that after the vision had for a time illumined the fancy of the seer, it was withdrawn from his eyes, in the same way that the landscape becomes dim on the approach of evening. Did not the sheet in Peter's trance seem to be let down from heaven, and drawn up again? And why may not night in Moses' vision have seemed to cover the landscape imprinted on his fancy? Most truly, therefore, could he describe the dawn and twilight as bounding the day. From this point of view a 'day' can only mean the period during which the divinely enlightened fancy of the seer was active. While all continued bright and manifest before his entranced, but still conscious soul, it was 'day,' or 'light.' When the dimness of departing enlightenment fell on the scene, it was ערב, the evening twilight. Hence we can understand why the seer speaks of seven days, but of only six evenings; for seven different scenes passed before his enlightened imagination, but only six times did the curtain fall before his fancy. The seventh scene was continued onward to the giving of the law, and is proceeding still; but the corresponding evening has not yet come. In these alternations of light and darkness on the fancy of Moses, we find the meanings of 'day' and 'evening.' The

visions dawn (בקר) upon the mind of the seer, who, full of the deepest interest, watches the rising glory, and marks its progress, until the dimness of deepening twilight (ערב) shuts it from his eyes. Of course it is not maintained here that each vision occupied a whole natural day, or that when darkness fell on the fancy of the seer, he awoke from his trance. For anything that we know to the contrary, these visions may all have been comprised in one period of inspiration; only the darkness, which shut the scene out from the eye of Moses, was as much an effect of the divine agency as the scene itself.

"The first question that naturally presents itself now is, does the narrative in Genesis carry within itself any evidence that it was communi-

cated by God in vision to some seer? We believe it does. We presume it will be allowed that the words 'God said,' and 'God called,' which occur so often in the first chapter, imply the presence of some one, who heard and reported the counsels of the Most High."

The author then proceeds to illustrate his view of inspiration by references to many passages of Scripture. A very obvious objection to the theory as applied to the narrative in the first chapter of Genesis is thus anticipated by the writer:—

"Many will ask, Do you mean to say that Moses actually saw the splendid trees, the huge lizards, and the enormous elephants of past ages? that he looked upon the continents, the islands, the seas, the rivers of former eras? that he saw the plains swarming with herds of mammals, and the rivers or seas crowded with gigantic reptiles? We are not framing hypotheses; we believe that we are building up facts, and the following truths will deprive such attempts at a *reductio ad absurdum* of their force. First, any one can call up these scenes before his own fancy; for a knowledge of the races of animals that peopled the earth in past ages will enable him to realize what might then have been seen on its surface. Books, written on this subject, contain these descriptions; and how do we maintain an absurd or unusual thing in supposing that God imprinted on the fancy of Moses, scenes which modern science enables a man of ordinary ability to paint on his own? But, second, let us examine the analogy of Scripture. John tells us, that, 'in the spirit,' he saw living creatures very different from any on earth; that he saw men hiding themselves in dens and rocks; that he saw sun, moon, and stars, mountains and islands. He describes horses, locusts, and dragons; he saw the multitude of the redeemed; and he looked upon the assembled myriads who stood before the judgment-seat. At one time he describes the sea, at another he observes a river flowing with a garden on its banks, and at a third he perceives an inhabited city. These things were all seen in vision, and are not less strange than any we suppose to have been imprinted on the fancy of Moses; those who allow that the former were presented to the mind of John, cannot regard it as unlikely that the scenes of the earth's past history would be presented to that of Moses."

We cannot afford space to follow the writer in his application of the theory to the particular narratives of the six days' work, and in his attempt to explain the general correspondence of the brief statements of the record with the ascertained facts of science. The following remarks on the amount of agreement to be looked for are philosophical in their matter and temperate in their spirit:—

"The analogy of prophecy leads us to reject the likelihood of finding the Mosaic days in perfect agreement, as to number and creation, with the periods of Geology; and then we shall prove that the purposes, which this record was meant to serve, entirely set aside that idea. First, let us examine the analogy of the prophetic writings in this respect. What would we think of the author who should make the sections of a history of the world correspond with the seals of John in the Revelation, and the chapters embrace the events of a trumpet or a vial? If it would be amusingly absurd to write the history of Europe on this plan, we cannot see anything more reasonable in the expectation, that the historical periods of Geology should closely agree with the Mosaic days of vision. The ends of the historian and the prophet, or seer, are different, although the matter on which they work is the same, and therefore their ways of viewing and grouping that matter cannot agree. What right, then, have we to maintain that the inspired historian of *past events*, unknown to man, should carry the precision and details of science into his narrative? General agreement is all that we

look for in the one case, and analogy might teach us the propriety of requiring nothing more in the other. In the visions of Daniel, also, no one expects to find any thing beyond the broad features of the world's future, (Dan. vii. and viii.,) while the events that ushered in successive changes are passed over in silence. We believe, indeed, that the attempt to find more than a general agreement between the days of Moses and the periods of science, is the rock on which many friends of revelation have made shipwreck."

Our general impression with regard to the whole treatise is, that if "no more than a general agreement between the days of Moses and the periods of science is to be found," no great advantage is gained by the theory propounded by the author. It explains the difficulty of the narrative seeming to imply a terrestrial spectator of the events anterior to the creation of man. This is so far good, and the analogy between the style of the Mosaic record and the prophetic Apocalypse is ingeniously pointed out. We are also made more clearly to see the design of the brevity of the record, and the reasons of only a few leading points being selected for notice, not so much on the score of their actual importance, as on their bearing upon the subsequent subjects of the sacred record. But we do not see that anything is gained by denying the interpretation of an indefinite period to the word "day." In the author's own theory of successive visions the word has an indefinite application, except he means that each vision lasted exactly twenty-four hours. The philological criticism is also wholly groundless, the word in Hebrew often meaning an indefinite period, as for instance in Exodus xiii. 10, and many other passages. Where the idea of indefinite time, long or short, is admitted, there is no need to object to the epochs of geologists, during which the changes on the earth's surface are supposed to take place. We may admit the author's philological theory of vision and inspiration without denying the geological theory of successive epochs as advocated by Cuvier, Miller, and other men of science.

A Visit to the Seat of War in the North.
Translated from the German of Lascelles
Wraxall. Chapman and Hall.

WITHIN a short time the whole of the Baltic fleet will have returned from the northern seat of war. Already the whole of the French ships are in their own harbours, and only a part of the steam fleet remains at Kiel with Sir Charles Napier. After the high hopes entertained as to the exploits of that mighty expedition, it is natural that some popular disappointment should prevail as to the actual results. To have swept the Russian navy from the sea, and forced it to skulk behind their granite batteries, to have destroyed the enemy's commerce, and to have kept every disposable force on the alert over these coasts, thereby preventing reinforcements being sent to the south of Europe,—these are the chief results of the Baltic expedition of 1854. The capture of Bomarsund, which to popular intelligence appeared a greater event, was of smaller consequence, though important as an experiment on the vaunted strength of the Russian fortresses. To any who are still disposed to blame Sir Charles Napier for not having achieved more splendid results, we commend the perusal of this little volume, the production of an impartial foreigner, in which the formidable obstacles, both natural and artifi-

cial, are described, which an advancing foe must overcome in the Baltic and adjoining seas. Here is the account of the fortifications of Cronstadt:—

"The fortifications of Kronstadt are very extensive. They were commenced by Peter the Great, who entertained the correct opinion that this point must form the key and advanced post of his capital. He had Fort Kronstadt built, and the island itself strengthened by a second citadel; these however were mere wooden buildings, surrounded by fortifications of wood. His successors continued the works he had commenced, which Paul I. completed, by covering the Risbank Rock with works, beneath whose guns all vessels entering the bay must pass. This fort has only recently been put into a thorough state of defence, and is calculated for sixty guns, in two tiers, seawards, casemated with granite and timber.

"At the present moment the fortifications of Kronstadt mount five hundred heavy, and innumerable small guns, two hundred of which enfilade the entrance in every direction. The mouth of the Neva is approached by two channels, the northern one of which passes between the village of Süsterbäck, celebrated for its ordnance and anchor forges, and Fort Alexandrewsky, held by a garrison of 750 men, and armed with 120 thirty-two-pounders. It lies at some distance from the other fortifications, at the south-western extremity of the island, and entirely commands the channel, which is rendered additionally difficult of navigation by the sandbanks and shallows with which it is beset. Since the erection of this fort, the passage has been rendered utterly impracticable by a double row of piles filled with blocks of granite and sunken vessels, which extends in a line from the north-eastern extremity of the island to the promontory of Lisi Noss on the mainland.

"The southern channel is nearly four miles in breadth, but is narrowed in one part by the bank of Orientbaum, so as to be only two thousand paces across, and is at first only five fathoms in depth, but afterwards increases to seven. Every ship that approaches has here on either side a mass of fortifications built in the sea. To the left, at a distance of about eight hundred paces, is the elliptical Fort Alexander, built of granite, whose front has four tiers of guns, while the flanks have only three, but in addition a rampart defended by cannon in barbette; this fort is casemated, and mounts altogether one hundred and sixteen guns. Eight hundred paces further we notice on the right Fort Risbank, with three casemated tiers of guns, one flush with the water, and armed with sixty guns of the heaviest calibre. The channel gradually becomes narrower, until its breadth is only three hundred paces, and an approaching enemy then comes within the range of the central bastion of Fort Peter I. It is situated on the left or northern side, and has three bastion towers connected by ravelins, the first of which enfilades the passage as far as Fort Alexander, while the other two command the Little Roads. They mount twenty-eight guns casemated, and above them the same number in barbette; the ravelins only mount twenty guns in barbette. The Fort of Kronslot, nearly opposite Fort Alexander, is only a rampart built in the sea, with three bastions at either end, each mounting ten guns in casemates, and ten in barbette. The rampart that connects them is armed with twenty guns.

"But if the enemy has left all these fortifications in his rear, he must still expect the most formidable reception in the so called 'Little Roads,' for here he is exposed, on the left hand, to the fire of the seventy guns and twelve mortars of the haven wall,—which is a thousand paces in length, but on which the gunners are unprotected; and directly before him he has the already mentioned Fort Menschikoff, which attacks the assailant in the most vulnerable part, namely by concentrating its fire on the bows.

"In short, it would require not only great skill but also a considerable amount of good fortune, to take Cronstadt, even if it were not defended by the

fleet. This is composed, according to the latest returns, as follows:—

30 ships of the line, mounting	2468 guns
9 frigates	418 "
8 brigs	160 "
15 schooners	150 "
10 steamers, of 3500-horse power	86 "
72 ships,	3282 guns;

to which we must add a considerable number of gunboats."

In noticing the little seaport of Port Baltic, about thirty miles to the south-east of Revel, an account is given of the only instance in which (with the exception of a gunboat action the year previously) Russian ships have measured their strength against the English:

"In 1810, while a squadron of ten Swedish ships and two English,—the Implacable, commanded by Sir Byam Martin, and the Centaur, Captain Sir Samuel Hood,—were cruising in the Baltic, a Russian fleet of ten ships of the line was signalled as coming from Hangö. The two English vessels sailed in advance of their allies, and attacked the most powerful vessel in the Russian fleet, the Sewolod, which was disabled within half an hour. The enemy tried to escape, and in order to prevent this the English wished to bring up the Swedish ships, which were thirty miles off; but in the meanwhile their conquered opponent was taken in tow by a frigate. This induced the two vessels to make a renewed attack, by which they beat off the frigate, but were themselves in turn attacked by the whole Russian fleet. This however did not prevent them from burning the Sewolod, which had run aground in the roads of Raagerwick, and after taking the whole crew prisoners, they made their escape."

When Sir Charles Napier was sent to the Baltic, though there was but one opinion as to his daring and his determination, some doubts were entertained as to his caution and judgment, qualities as necessary as skill and gallantry in a commander. The scruples even of Lord John Russell on this score must now be removed. If the Russians have displayed wise discretion in keeping their ships safely sheltered beneath the batteries of Sweaborg and Cronstadt, the English admirals have with equal prudence delayed attacking these strongholds until provided with all the means requisite for ensuring success. To have made the attempt this season would have only involved a cruel and needless waste of life and of resources.

NOTICES.

The Angel in the House; The Betrothal.
John W. Parker and Son.

THE poetry in this volume, except for the gratification of the author and his friends, scarcely deserves the handsome and elegant typography in which it appears. A quiet and respectable clergyman, living apparently in the cathedral close of Salisbury, narrates in verse the story of his loving, wooing, and winning a fair and amiable lady, and describes with somewhat prosaic minuteness the history of his courtship and betrothal. After a long account of the Dean and his three daughters, the timid swain tells how he gets the length of speaking to the father over his wine, about his beloved Honoria:—

"The ladies rose. I held the door,
And sigh'd, as her departing grace
Assured me that she always wore
A heart as happy as her face;
And, jealous of the winds that blew,
I dreaded, o'er the tasteless wine,
What fortune momentarily might do
To hurt the hope that she'd be mine.

"Towards my mark the Dean's talk set:
He praised my 'Notes on Abury,'
Read when the Association met
At Sarum; he was glad to see

I had not stopp'd, as some men had,
At Wrangler and Prize Poet; last,
He hoped the business was not bad,
I came about, then the wine pass'd.

"A full glass preface my reply:
I loved his daughter, Honour: he knew
My estate and prospects: might I try
To win her? In his eyes tears grew.
He thought 'twas that, I might: he gave
His true consent, if I could get
Her love. A dear, good Girl! she'd have
Only three thousand pounds as yet:
More by and bye."

Rural rambles follow, among which here is one scene at Stonehenge:—

"By the great stones we chose our ground
For shade; and there, in converse sweet,
Took luncheon. On a little mound
Sat the three ladies: at their feet
I sat; and smelt the heathy smell,
Pluck'd hare-bells, turn'd the telescope
To the country round. My life went well,
That hour, without the wheels of hope:
And I despised the Druid rocks
That scowl'd their chill gloom from above,
Like churls whose stolid wisdom mocks
The lightness of immortal love."

The happy man—and he calls himself Felix—wins Honoria; and the closing lines of the last idyl leave them thus:—

"So she beside me sat her down,
Excess'd from dignity and care,
And I submitted to the crown
No choice was left me but to wear."

Were it not for the seriousness of the poem, and the respectability of the publisher, we should regard the whole book as a burlesque, or a mischievous piece of wagery perpetrated on worthy people at Salisbury.

A Description of some Important Theatres and other Remains in Crete. By Edward Falkener. Trübner and Co.

In the seventh number of the 'Museum of Classical Antiquities' Mr. Falkener published, from an Italian manuscript of the sixteenth century, entitled 'La Descrizione dell' Isola di Candia,' a general description of the antiquities of Crete, accompanied with a table of ancient itineraries and a map of the island. To that interesting paper the present treatise is published as a supplement, containing extracts from another manuscript, of the sixteenth century, written in 1586, by Onorio Belli, a learned physician, who was distinguished in his day as a naturalist and an antiquary. Mr. Falkener gives a general analysis of Belli's manuscript, and translates those parts relating to the best preserved and most important antiquities. Maffei, Bocchi, and other authors, refer to this manuscript with the highest praise, and express their hope that it may see the light. In Baglioni's collection, 'Lettere d'Uomini illustri del secolo xvii.,' published at Venice, in 1744, the following passage occurs, in a letter from Marco Velsero to Pignoria, quoted by Mr. Falkener:—

"Oh, how this description of ancient and modern Candia, written by Sig. Belli, physician and botanist, full of drawings of ancient buildings and Greek inscriptions, makes my mouth water! Is it possible that in Italy, and particularly in Venice, which has such relations with that island, good taste should so far have perished that sufficient funds cannot be raised to defray the expense of publication of a work of so much merit and learning!"

Of the work thus so highly spoken of the more important parts are now presented to archaeologists, along with plans and drawings of the more remarkable places and monuments. The descriptions of the theatres are of great interest, especially as illustrating the difference between the Etruscan and Greek, and again between the Greek and the Roman theatres. In the notes on other Cretan monuments, and on the coins, of which engravings are given, Mr. Falkener introduces remarks on the general history and antiquities of the island.

An Account of the Printed Text of the Greek New Testament. With Remarks on its Revision upon Critical Principles. By Samuel Prideaux Tregelles, LL.D. Bagster and Sons.

This work, on an important department of sacred literature, seems to have been prepared with exemplary diligence and care. Besides an interesting

history of the labours of Ximenes in the famous Complutensian edition, Dr. Tregelles narrates various particulars about the editions of the New Testament by Erasmus, Stephens, Beza, the Elzevirs, Mill, Wetstein, Bengel, and Griesbach; with an account of his own collations and critical studies, during his researches in Paris, Germany, and England. His work appears well adapted to direct the biblical student in the best track of inquiry; and as a historical account of previous labours, and the rules which should guide future investigation, Dr. Tregelles has produced a work valuable and attractive. Although his work is principally occupied with the text and letter of the New Testament, the author is careful to warn his readers that such studies are but the means to an end, and exhorts them to "remember that the Scripture has been given us, not as that on which our minds are to rest with any mere intellectual interest," but as the revelation of truth effecting the spiritual and eternal welfare of man. The latter part of Dr. Tregelles' volume contains a collation of the critical text of Griesbach, Scholz, Lachmann, and Tischendorf with that in common use.

Contributions to British Palaeontology. By Frederick McCoy, F.G.S. Cambridge: Macmillan and Co.

In this volume are collected a series of papers which have been published at intervals during the last six years in the 'Annals of Natural History.' Descriptions are given of 360 species and several genera of fossil Radiata, Articulata, Mollusca, and Pisces, from the Tertiary, Cretaceous, Oolitic, and Palaeozoic strata of Great Britain. Mr. McCoy, formerly Professor of Geology and Mineralogy in the Queen's University of Ireland, is now Professor of Natural Science in the University of Melbourne. As author of various works on British fossil geology, and fellow worker with Professor Sedgwick in the treatise on 'British Palaeozoic Rocks and Fossils,' Professor McCoy holds a conspicuous place among the geologists of the day. In his new sphere of labour in Australia he will doubtless be usefully and honourably engaged in enlarging the knowledge as well as in teaching the principles of the department of science to which he is particularly devoted.

SUMMARY.

THE first number is published of a new monthly periodical, *The Statist* (Mitchell), intended to convey both scientific and popular information on statistical subjects. It is edited by R. Thomson Topling, Esq., F.R.S. The prefatory notice gives the following list of the proposed contents of the work—actuarial cases of particular interest, actuarial formulae, reviews of statistical and actuarial works, notices of works recently published, notes and queries on statistical subjects, original tables, and correspondence. The first number contains several important and interesting papers.

A pamphlet on *The Present Doctrinal State of the Church of England, Considered in Connexion with Popular Education*, by the Rev. J. Duncan, of Newcastle-on-Tyne (Hamilton, Adams, and Co.), advocates secular instruction in common schools, leaving the doctrinal parts of religion to the separate care of parents and clergymen. The author argues on the ground of the popish tendencies displayed by a large and increasing section of the Anglican Church, rendering it in his opinion unsafe to make the clergy officially the directors of education. A poem on the persecutions of the Waldenses in 1686 and 1689, by the Rev. David Drummond, a Scottish minister, *Rome's Red Footprints in the Alps* (Hall, Virtue, and Co.), gives graphic descriptions of the cruelties perpetrated in these regions, with reflections suggested by the records of the period. The subject is one of painful interest, but we doubt if the plain narrative is improved by being turned into metre. The author feels strongly, and in this case we suppose 'facit indignatio versum.'

A new edition, enlarged, with illustrative notes, is published of Schiller's *Song of the Bell*, and

other Poems, translated by M. Montagu (Hatchard). Since Mr. Montagu first published his version of the famous poem, the works of Schiller have become much more generally known in this country, and numerous translations of his poetry have been made. Of the *Song of the Bell* alone, we think we remember at least six versions, besides those found in the larger volumes of Sir Lytton Bulwer, Mrs. Bowring, and others, who have appeared as formal translators of Schiller's works. Mr. Montagu's volume will be received with welcome by admirers of the poet, and if they are sometimes offended by the translator's renderings, they will always be pleased with his zeal and ingenuity. The notes contain a great store of somewhat discursive but entertaining and instructive matter.

The Dream of Pythagoras, and other Poems, by Emma Tatham (Binns and Goodwin); *Five Dramas*, by an Englishman (Saunders and Otley); *Sylvina, a Play without a Name*; *Retribution*; *Love without Money*, and *Money without Love*; and the *Governess*; or, a *Voyage round the World*; are the titles of these plays, which are worthy of the notice of those who take interest in native dramatic literature, intended rather for perusal in the study than for performance on the stage. With condensation and modification, some of them might prove more suitable for acting than most of the foreign importations to which managers too much confine their choice.

The second volume is published of *Johnson's Lives of the English Poets*, edited by Peter Cunningham, F.S.A. (Murray). Many of the editor's notes are of much interest, and indicate the continued care and research employed in the conduct of the work. 'The Life of Savage' is the last in the present volume.

Of Kelly's *Post Office London Directory* we will only say this year, that increasing efforts have been made to render it complete; but it is not void of blunders, and "those who live in glass-houses shouldn't throw stones." On turning to the Court Guide for a name and private address, we found both incorrect and cruelly mangled.

LIST OF NEW BOOKS.

Angel (The) in the House, 12mo, cloth, 6s.
Anne Boleyn; or, Suppression of Religious Houses, p. 8vo, 7s.
Aue's Elementary German Grammar, 12mo, cloth, 2s.
Bago's (D.) First 17 Chapters of St. Matthew, 8vo, cl., 7s. 6d.
Bayne's (G. S.) Port Royal Logic, 12mo, cloth, 3rd ed., 4s.
Boy's Own Book, new edition, square, cloth, 8s. 6d.
Bushell's (C.) Rigger's Guide, 12mo, cloth, 6s.
Clark's (J.) Outlines of Theology, 8vo, cloth, 10s.
Clinton's (H. F.) Literary Remains, post 8vo, cloth, 9s. 6d.
Compositor's (The) Handbook, fcap. 8vo, cloth, 6s.
Coquerel's (A.) Protestantism in Paris, post 8vo, cloth, 2s. 6d.
Cowper's Complete Works, Edited by William Lisle, fcap. 8vo, 5s.
Crabbe's (G.) English Synonymes, 8vo, cloth, 10th ed., 15s.
Cred (The) and the Church, 18mo, cloth, 3s. 6d.
Daniel's Great Period, 8vo, cloth, 7s. 6d.
Ferriar's (J.) Institutes of Metaphysics, 8vo, cloth, 10s. 6d.
Galbraith's and Houghton's Manuals, fcap., sewed, each, 2s.
Gleig's School Series: Voltaic Electricity, 18mo, sewed, 1s.
Light and Heat, 18mo, sewed, 1s.
Goldsmith's (O.) Deserted Village, Illustrated, cr. 8vo, 7s. 6d.
Gwilt's (J.) Encyclopedia of Architecture, 8vo, 3rd ed., £2 2s.
Hall's (Mrs. S. C.) Sketches of Irish Character, new ed., 8s.
Hannover's (A.) Microscope, 8vo, cloth, reduced, 3s. 6d.
Hind's Arithmetic, 7th edition, 12mo, boards, 4s. 6d.
Home Life in Russia, 2 vols., 8vo, cloth, £1 1s.
Homilist (The) post 8vo, cloth, Vol. 3, 6s. 6d.
Hope Campbell, 12mo, boards, 4s. 6d.
Hubert's (Rev. H. M. S.) Homiletical Sermons, 12mo, cl., 4s.
James's (M.) Ethel, crown 8vo, cloth, 6s. 6d.
Jennett's (S.) Truths, Conflicts, &c., 8vo, cloth, 10s. 6d.
Kilken's (J.) Our Friends in Heaven, 12mo, cloth, 4s.
Leaves from the Diary of an Officer of the Guards, 5s.
Lee's (J.) Merchant Shipping Act, p. 8vo, cl., 3s., sd., 2s. 6d.
Livermore's (A.B.) Epistle of Paul to the Romans, 4s. 6d.
McCulloch's Geog. Dictionary, 2 vols., 8vo, cl., new ed., £3 3s.
Mackenzie's (W.) Diseases of the Eye, 8vo, cl., new ed., £1 10s.
Mackintosh (J.) Memorials of, 2nd edition, cr. 8vo, cl., 6s.
Margaret Cecil, 2nd edition, 12mo, cloth, 6s.
Newland's (H.) Short Sermons on the Parables, 12mo, 3s.
Olive, fcap. 8vo, boards, 2s.
Osburn's (W.) Monumental History of Egypt, 2 vols., £2 2s.
Pearce's Eccles. Principles of Wesleyan Methodism, 10s. 6d.
Pinnock's (Rev. W. H.) Short Old Testament History, 2s.
Powell's (J. H.) Village Bridal and other Poems, 12mo, 2s. 6d.
Reads (G.) Biscuit and Gingerbread Baker, new ed., 2s. 6d.
Richard's (G. K.) Population, &c., post 8vo, cloth, 6s.
Ritchie's (A. T.) Dynamical Theory, 8vo, cloth, 2nd ed., 15s.
Robins's (S.) Claims of the Church of Rome, cl., reduced, 5s.
St. John's (J. A.) Philosophy at the Foot of the Cross, 5s.
Scripture Lessons for my Infant Class, 18mo, cloth, 2s. 6d.

Sir Roger de Coverley, new ed., cr. 8vo, cl., 10s. 6d., mo. £1 1s.
Sophocles with Annotations, &c., 2 vols., 8vo, cloth, £1 1s.
Tales and Illustrations, 2nd series, fcap. 8vo, cloth, 3s. 6d.
Taylor's (W. C.) Student's Manual of Anc. History, new ed., 6s.
Thomas's (Rev. D.) Progress of Being, p. 8vo, cloth, 2s. 6d.
Trench's (R. C.) Hulsean Lectures, 12mo, cloth, 5s.
Watson's (Dr.) Larynx, 8vo, cloth, 5s.
What to Observe at the Beldis, 2nd ed., fcap. 8vo, cl., 4s. 6d.
Wilberforce's Inquiry into Church Government, new ed., 5s.
Wittich's Curiosities of Physical Geography, new ed., 2s. 6d.
Wolfe's (J. R.) The Messiah, 8vo, cloth, 10s. 6d.

DISCOVERY OF FRANKISH ANTIQUITIES AT ENVERMEU.

THE Abbé Cochet (Inspecteur des Monuments Historiques de la Seine Inférieure) has been proceeding with his archaeological investigation of the Merovingian cemetery of Envermeu, discovered in 1850 during the works of the road from Bolbec to Blangy; and this last research has been still more productive of scientific results than the preceding. The space explored has been about thirty metres long by twelve broad. In this strip of ground several rows of graves were discovered in the direction of south to north, the orientation of the body being from east to west. Some of them merely lay from north-east to south-west, as though they had followed, for these, the east and west of different seasons. About fifty graves were examined, the greater part of which had been violated and pillaged more than a thousand years ago. It is really frightful to witness how commonly interments were violated and pillaged in Merovingian and Carolingian times. While tracing these robberies, of such frequent occurrence, in the bosom of the earth, we more readily understand the severity of the Capitularies, and the Salic, Burgundian, Riparian, Visigoth, Bavarian, and other laws against such crimes. We also can well comprehend the question in a German text of conscience of the ninth century, cited by Ozanam in his 'Germans before Christianity,'—"Hast thou never robbed and plundered a grave?" said the priest to his barbarian penitent.

The robbers of those days knew as well as the best antiquaries of the nineteenth century that the wealth of the Gallo-Roman and Gallo-Frank was more especially at the girdle, on the breast, near the head, but never at the feet. Thus, generally in the ransacked graves, of which we are now speaking, the legs have remained untouched, and the vessel at the feet has never stirred. In fact, what would these treasure-hunters have done with a vase? This has preserved for us a number of vases, not less than forty, of all forms. The greater part were of grey or black earthenware; some were of white, and two or three of coarse red earthenware. The form was that of our bowls and sugar-basins. On one occasion a black patena was found placed in a damaged state in the ground. Some of these vessels had been at the fire. The greater part had not been used; they contained nothing, and for the most part had been deposited singly. Four glass vases have been collected, all at the feet. One was a small bottle or ampulla—this was by itself; another was a drinking cup placed in a pail or bucket, of which we shall make mention later; the remaining two were a bowl and cup, found together near an earthen vessel. The axes, always found at the feet, were six in number. Sometimes they were alone, but generally laid cross-wise with a lance. Besides the ordinary francisca, a form of axe has been met with this time with a straight blade, open and spread out, which has not been seen before in the valley of the Eaulne, although it has already been met with in the Grand Duchy of Luxembourg, at Selzen, at Mayence, and several parts of France, especially at St. Marguerite near Dieppe, at Houdan near Mentès, and at Remenecourt in Lorraine. At the height of the knees were the bucklers, three of which were found. Unfortunately, it was only possible to save one *umbo*. The handles and the framework, composed of a rod of iron, were in pieces. The *umbo* which has escaped possesses large-headed nails covered with a plating of silver. It belonged to a warrior armed with a rich and long sword.

Near the waist were found two double-edged swords, enclosed in a wooden sheath covered with leather. One of them, 88 cent. long, is furnished above and below with silver ornaments.

Foursabres, or scramasaxes, indicate the graves of warriors. The large iron blades still showed on each side the double channel, said to have been destined to hold poison. The sheaths were only of skin or leather.

The number of iron knives was from fifteen to eighteen, for the most part enclosed in leather sheaths. Very often quite a small bronze buckle fastened this knife, by means of a strap, to the principal belt. With the knife, which was at once a weapon and a household instrument, it is well to connect four pair of scissors or shears similar to those which are found in the Roman graves. These scissors were accompanied by an iron instrument of a spiral or corkscrew form, that one may consider as being intended to pierce leather, and perhaps wood. The buckles, from eighteen to thirty in number, were of iron, of bronze, and of silver, or a compound of silver. Three bronze clasps presented engraved designs, whilst two plates of iron offered *damasquines*, unfortunately effaced by rust.

The iron lances, sometimes found at the feet, sometimes at the head, were twelve in number. The most remarkable, certainly, was a javelin of a round form, and a metre in length. It seems to have been furnished with two sharp points. An arrow of this sort was found in Lorraine, by M. de Widranges, of Bar-le-Duc.

Two precious jewels have been obtained by this research. The one is a ring of pure gold weighing four grammes and six decigrammes. The hoop, worked with the hammer, is simple, but the setting is ornamented by two rows of indentations, as are the vases, and as were, at a later period, the arches of the Romans. A fine garnet is set in it with much care. The other is an earring, also of pure gold, weighing seven grammes, and of ten centimètres in circumference. The polygonal ball which forms the pendant is worked in a manner worthy of St. Eloi, to whose times it may be attributed.

But in archaeology there are objects more precious than gold, and of this number we will quote four wooden pails, ornamented with bronze gilt. Such relics, three of which are perfectly well preserved, are rarely met with in Frankish graves. The Abbé Cochet had not found a single example, till now, during the vast number of his explorations. These four pails, the width of which varies from twenty to twenty-two cent., were composed of small oaken staves of about the thickness of a centimètre. On the topmost hoop, which is a broad circle of bronze, gilt, are two loops, with artistic devices carefully engraved. A moveable handle, from ten to twelve cent. in height, plays on these two loops. This handle is covered with small engraved rounds. Below were three rounds of iron, which unfortunately have perished.

A pail of the same description has been found near Wiesbaden, in Germany, and exists in the Museum of that town. Another was found near Verdun in 1740, and a third at Xanten, near the Rhine, in 1838. These last have been mistaken for head-ornaments or crowns, by M. M. Houben, Oberlin, and Schœpflin. The discovery of Envermeu decides the question, and these four pails are so many decrees against dissentients. Pails of the same kind with those of Envermeu are also met with in the Saxon graves of England. However, no example is quoted in that country so well preserved as these of Envermeu, which will thus be accounted among the most curious ornaments of the Museum of Rouen. Among some English antiquaries these pails pass for having been used to hold liquors at feasts. This much is certain, that one of the Envermeu pails still contained a glass cup. They were probably deposited in the graves in a lingering spirit of Paganism. As they were all with warriors, one may perhaps consider them as the cans of *centeniers* of that period. By the side of two of these pails were found two pateras of bronze, with a handle terminating in a

swan's neck. Near to a third was a large *plateau* of very fine bronze, once gilt, and similar to those found at Selzen on the Rhine, at Verrières near Troyes, at Fairford in England, and elsewhere.

Finally, the last and most curious object, perhaps, because so far it appears unique of its kind, is a coffer, casket, or *ararium*. This box, made of tolerably thick wood, as the bronze nails which adhere to the fittings are still two centimètres long, opened with a lock, the keyhole and bolt of which can readily be made out. Each of the angles was furnished with bronze work terminated in a triangular pattern. The front, where the hole of the lock is still seen, was covered with a bronze plate 29 cent. long, and 17 cent. wide, and entirely worked *au repoussé*. The prevailing devices besides the border are flowers, rounds, or triple circles, that were surmounted by studs of some metal, doubtless more fragile, as they are wanting. In the centre is a large star. The part of the lid which descended over the front of the box was very prettily decorated with cartouches containing flowers, with circles, stars, and fantastic animals. This sort of ornament reminds one very much of the illuminations that adorn the covers of the Byzantine, Saxon, and Carolingian manuscripts. This box, entirely empty and thrown in disorder into the grave, further proves the violation of these burial places, for it cannot be doubted that this casket was placed here entire and filled with jewels.

In one large grave that Durand de Mende would willingly have called a cavern, 'spelunca,' there were found a dozen cramp-irons, which were formerly buried in the thick sides of a chest. These cramp-irons were evidently intended for passing cords or straps in order to make the coffin more portable. It is known that in the first ages of Christianity, the cemeteries were few, and the dead were carried from far, particularly to the cemeteries of deaneries like Envermeu.

At the bottom of two different graves were found an entire skeleton of a horse, a peculiarity pointed out by Tacitus, and which is not without example in the interments of that day. In 1842 Sir H. Dryden found an entire skeleton of a horse in the Saxon cemetery of Marston St. Laurence, Northamptonshire.

At Envermeu, close to the skeleton of a horse, was found an iron bit, precisely like the Roman bits. At the side were two bronze rings, which must have served as part of the horse furniture. Horses' heads, bits, and shoes, have been also found in Caenby, in England; at Selzen, in Germany; at Charnay, and at Douvrend, in France; and, above all, at Tournay, in the famous tomb of Childeric.

TOPICS OF THE WEEK.

THE 'Athæneum' admitted into its columns last week a letter from Professor Retzius, of Stockholm, complaining of a statement made by us on the 30th of September, reflecting on the literary researches and character of M. Geoffroy, a gentleman commissioned by the French Government to Sweden, to investigate some records of Scandinavian literature. Professor Retzius writes as follows:—"Professor Geoffroy was here some years ago, and again this year the whole summer, to examine the old despatches from the Swedish envoys in France. I found him an extraordinary solid, hard-working man, who understood our language, old as well as new, exceedingly well. He was also well acquainted with English. He had a better knowledge of our history than any other of his countrymen I ever knew. He worked day and night in reading, extracting, and copying MSS.—few of which had ever been looked at except by the Secretaries of the Foreign Office. I found him a man of amiable, modest character, just as we find the best kind of our own countrymen, without the vanity and superficial cleverness too common among Southern literary travellers. I know that he found ancient French MSS., I think from monasteries, from the end of the middle ages—MSS. which nobody here had ever noticed beyond

the titles; and Prof. Geoffroy is in a good way to give his countrymen a better view of Swedish history than they now possess in their own language." We fully appreciate the readiness of Prof. Retzius to do justice to the literary character of a *collaborateur* which has been rather sharply assailed, but it is clear that neither he nor our contemporary are aware of the kind of charlatanism that attaches to some of M. Geoffroy's proceedings. He may have worked diligently at the documents referred to, but it is admitted, even in the foregoing letter, that they were already known by their titles, and this work, however diligent, does not constitute the 'discovery' which M. Geoffroy has had the bad taste so pompously to announce in the Paris papers. But this is not all. Letters have been received from Sweden, as we said before, casting a ridicule, not undeserved we have reason to know, on the value and even literary integrity of some of M. Geoffroy's labours, and M. Leouzon le Duc, an author of no mean repute, engaged on a similar mission three years ago, has had occasion to write to the 'Presse' in order to establish his claims. "I think right," says M. le Duc, "to declare, if only to preserve my right of priority, that the most important of the historical documents mentioned as having been obtained by M. Geoffroy, were collected by me in Sweden, on the occasion of my last visit to that country in 1851-2."

We record with regret the sudden death this week of Mr. Nisbet, of Berners Street, the well-known publisher, chiefly of books of a religious class. Apart from his connexion with the trade departments of literature, a respectful tribute is due from us to the memory of one who has long been distinguished for his zeal and activity in many public schemes of benevolence and philanthropy. Of the Booksellers' Provident Institution he was one of the founders, and an active director and liberal patron. In supporting charitable and religious institutions, both in London and in his native country of Scotland, his generosity was unbounded; and in the management of various societies, hospitals, and other public institutions in the metropolis, he took an active personal share. To the establishment and support of schools, churches, and Christian missions at home and abroad, he was also a liberal contributor. Mr. Nisbet was a native of Kelso, where, some years since, he built and endowed a church and school. Though he came to London when young, to his early Scottish training he felt that he owed the formation of his character and much of his success in life, and he took a warm interest in all that related to educational and ecclesiastical affairs in his native country. Few men have spent a life of more active and honourable usefulness, and many are the circles in which his welcome presence and genial influence will be missed.

The overcrowding of the London graveyards render the opening of the great cemetery at Woking a very acceptable piece of intelligence, but there is something distasteful in the London Necropolis and National Mausoleum Company celebrating the occasion by a dinner, and drinking toasts over the statistics of mortality. "Soon after five o'clock," says a puffing report in a morning journal, "the directors and others interested in the undertaking, (we do not know if a pun is here intended,) to the number of 70, sat down, with an appetite invigorated with the Woking air, to an excellent dinner provided at the Albion." The company appear to have included many clergymen, and the chief objects of their convivial meeting were the establishment of a Funeral Train from the New Cut terminus daily, and a division of profits among the shareholders, to the tune of "from 24 to 70 per cent." The land of the Necropolis Company at Woking, available for the purposes of interment, consists of 1700 acres, about seven times as much in extent as all the other suburban cemeteries put together, and we cannot help thinking that the scheme, altogether, is carrying things a little to the other extreme. Still, as was somewhat triumphantly announced "o'er a bumper of sparkling wine," by the chairman, the mortality of London is not less than 60,000 a year,

and the promises of support from various quarters rendered them sanguine of the 'undertaking.' The evening appears to have passed off with great hilarity, although the song of 'Down among the dead men,' so popular on these festive occasions, was respectfully omitted.

In the inaugural lecture of the Working Man's College, delivered at St. Martin's Hall last week, the Rev. F. D. Maurice gave an admirable address on popular education, with a lucid explanation of the objects and plans of this new institution. The comparative failure of Mechanics' Institutes in London, however prosperous and useful in many provincial towns, has led to this new attempt to organise a system of self-education and mutual improvement. In Sheffield, Nottingham, and, we believe, also in Glasgow, "People's Colleges" have been for some time in active operation, where courses of instruction adapted for the working classes are efficiently carried on. Under the old system most of the lectures connected with Mechanics' Institutes and similar associations have degenerated too much into mere passing entertainments, or, at least, occasions for the diffusion of knowledge of a very superficial and unpractical kind. In the People's Colleges it is proposed that lectures should form but a secondary part of the system, being supplemental to regular courses of tuition in classes to be attended by working men. Mr. Maurice, in announcing the courses of instruction for the coming session, congratulated the assembly on the distinguished aid which had been volunteered toward this good work, as when Mr. Ruskin is found willing to leave his philosophical and eloquent heights to teach the first elements of drawing and perspective to the humblest artisan who shows a willingness to be instructed. The fees are to be very moderate, from half-a-crown to four shillings a course. The first teachers of the college, the rooms of which are at 31, Red Lion-square, will give their lessons gratuitously, but it is hoped that teachers will gradually be trained from among the working men themselves, who will receive salaries. The general design and object of the institution is so good that we are unwilling to offer any criticism on the details of the prospectus, and prefer waiting to observe how the scheme practically works. We must say, however, that somewhat too wide a range of subjects is contemplated, and the programme for each week's proceedings during the current session presents a curious medley—the Gospel of St. John, Public Health, Geometry, English Grammar, and the Law of Partnership, being the first five themes on the long list. The introduction of the theological element is not one to be approved. It is well that all learning should be consecrated by religion, but there are more fitting means, divinely appointed and publicly recognised, for spiritual culture than lectures by the teachers of a People's College.

The news this week of the safety of Captain Collinson and his crew, less only three men, is as welcome as it was unexpected. In August last he was enabled to work his way back into Clarence Bay, near Behring's Straits, and is now on his way home *via* China. Curious enough, the *Enterprise* wintered within thirty miles of the very spot where Franklin and his party are supposed to have perished. The expedition to the Mackenzie River has of course been abandoned by the Admiralty, but the overland search for further relics of the *Erebus* and *Terror* is to be carried out with as little delay as possible. No more vessels will be dispatched to the icy regions. Our five ice-bound discovery ships, and our supplies of stores, remain as a legacy to the Esquimaux.

We learn from Paris that the French government absolutely and entirely rejects the belief, which was at one time very general both in England and the United States, that the insurrection in China is of a Christian character; and that to demolish the popular credulity on the subject, it has caused several articles, some of them translations of publications by the insurgent chiefs, to be printed ostensibly in its official organ, the 'Moniteur.' Within the last few days this journal has been made to reproduce a long lucubration of the 'great kings' at the head of the insurrection,

and in it the most sacred portions of our faith are certainly most scandalously misrepresented, caricatured, and libelled. On the whole, the official newspaper of the French government comes to this conclusion:—"We dispute the right of the revolt to be called Christian. We have as a guarantee for our opinion the Canton element which predominates amongst the chiefs and the promoters of this civil war. This element, the essence of which is inveterate hatred of everything foreign, joined to the quality of *lettered* of all the principal actors in this social and political drama, should exclude, for whoever has seriously studied China, all idea of a sincere inclination of the insurgents for Christianity; for the adoption of Christianity, in whatever form, Catholic or Protestant, would necessarily have for its first consequence the extension of the influence of foreigners—that is to say, *barbarians*. Now the inhabitant of Canton and the *lettered* man have always been opposed thereto. We repeat that we deny absolutely that the pretended 'kings' of the insurrection are favourable to foreigners, and still less to Christians."

M. Le Verrier announced at the sitting of the French Institute on Monday week that two more new Planets had been discovered, making thirty-three now known. One was observed in the night of the 26th of October by M. Goldschmidt, and the other on the night of the 28th of October by M. Charconac. They have been named respectively *Pomona* and *Polymina*.

Dutch papers state that an artist, at a recent sale of furniture at Leyden, bought a dirty old picture which appeared to be worth scarcely anything, but that, having cleaned it, he found to his astonishment and delight that it is signed "Rembrandt, 1642," and displays in a striking degree all the qualities of the great master. The picture is the portrait of an old man, who, from his costume and gold chain, appears to have been a magistrate.

We have this week received from San Francisco the first instalment of a 'Proceedings of the California Academy of Natural Sciences.' It consists chiefly of technical descriptions of Plants and Fish, and cannot fail to be of value to naturalists as resulting from local observation.

M. Guizot, we hear, is busily engaged in preparing for publication a new and important work on the English Revolution—his favourite subject; and M. Cousin is writing one, to be called 'Philosophy of the People.'

Mlle. Cruvelli has "demanded and obtained permission," so it is announced, to return to the Grand Opera at Paris, which she so scandalously abandoned nearly a month ago. The cause of her flight is said to have been owing to a "misunderstanding." As she has been kindly taken back again, let her do her best to serve the theatre she has injured, and to please the public she has offended.

The only dramatic novelty of note this week is the production of what is described as 'a melodramatic spectacle' at the Princess's Theatre, *Schamyl, the Warrior Prophet*. It is an imitation of one of the *ad captandum* pieces with which the Parisians are at present amused, but the anti-Cossack jokes and Russian allusions are miserably misplaced in an English theatre. In the plot there is something of the obscurity which rests on the real history of the warrior-prophet of Circassia. The literary department of the play is stolid to the last degree; and any intelligent listener cannot help feeling something like pity for the actors who have to go seriously through such nonsense. The principal parts are sustained by Mr. James Vining, the Russian Governor of Georgia; Mr. Fisher, nephew of the Governor; Mr. Walter Lacy, an English physician; Mr. Ryder, *Schamyl*; Mr. Cathcart, *Hamil*, half-brother of the prophet; Mrs. Phillips, *Zenda*, *Schamyl's* mother; and Miss Heath, daughter of the Prince-Governor, beloved by *Schamyl*. As a spectacle, the piece is presented with all the splendour and taste for which the *mise en scene* of this theatre is distinguished. The views of the valley of the Caucasus, of the fortress of Achulgo, and the city of Tiflis, are beautiful specimens of scene-painting, and the moonlight scene

of the cutting of the dyke of Koison, and the inundation of the country surrounding the fortress, is a wonderful piece of stage effect. The dresses, costumes, and the Circassian ballet, please the eye, but for any intellectual or artistic gratification the whole affair is worthless, and cannot long prove attractive. It will, no doubt, prove annoying if much scenic preparation is lost through the failure of the literary part of the work. Yet there are all the elements of a good play, and the parts sustained by Mr. Ryder, Mrs. Phillips, and Mr. Vining, bring out in more unpleasant contrast those allotted to Mr. Lacy and Mr. Fisher. If the piece were withdrawn for a time, it could easily be remodelled, genuine comedy being substituted for the silly sayings and commonplace jokes now too abundantly introduced.

Madame George Sand has made another dramatic attempt, and it has been very successful indeed. Her new piece is called *Flaminio*, and it is founded on her novel of 'Teverino,' one of her most charming productions. The plot is somewhat improbable, but the characters—the principal ones at least—differ from the ordinary stage types, and express themselves in a style superior to the conventional stage dialogue. The first two acts in particular are capital. It is at the Gymnase that the piece has been brought out, and it is excellently acted, especially by Madame Rose Cheri and Lafontaine.

Rossini's *Matilda de Shabran* has been produced at the Italian Theatre at Paris. The cast is very strong, comprising Madame Bosio and the *élite* of the troupe.

A pleasant musical trifle, called *Schahabnam II.*, has been produced at the Théâtre Lyrique at Paris.

PROCEEDINGS OF SOCIETIES.

GEOLOGICAL.—Nov. 1.—W. J. Hamilton, Esq., President, in the chair. J. W. Dawson, Esq., W. Cunningham, Esq., W. H. Mortimer, Esq., and J. H. Murchison, Esq., were elected Fellows. The following communications were read:—1. 'On the Occurrence of Gold in South Africa,' by R. N. Rubidge, Esq., B.M., communicated by Sir R. I. Murchison, V.P.G.S. A wide region in southern Africa, to the north of latitude 33° 30', and three times the extent of the British isles, is occupied by horizontal fossiliferous strata, characterized chiefly by the remains of extinct reptiles (*Dicynodon*) and vegetable remains. These strata were first described by Mr. Bain; they are chiefly sandstones with calcareous nodules, the latter often enveloping the fossil bones. This formation is everywhere intersected by dykes and veins of igneous rock (basalt and syenite), which are mainly vertical, and vary from one foot in thickness to some hundreds of yards. They frequently protrude along mountain ridges; and the basalt also overlies the surface, forming the cappings of hills and plateaux. The strata are but slightly disturbed, and not much altered; and that only close to the dykes. Iron and manganese occur in the dykes and the strata. Some small nuggets of gold having been found near Smithfield (on the Caledon), in the Orange River sovereignty (about latitude 30° 10'), Mr. Rubidge and Mr. Paterson were sent to report on the subject. They found that the gold had been met with in two dykes, running north and south, parallel to each other, and about a mile and a half apart; and also in the gravel of the shallow valley between the dykes. These dykes contain some quartz veins, in the cavities of which the gold was discovered, but in small quantity. A fragment of calcareous rock entangled in the trap-dyke was also found to contain a little gold. At Kraai River, near Aliwal, on the Orange River (forty miles south-east of Smithfield), gold was found in quartz surrounding a mass of calcareous sandstone in the trap-rock. The gold from Kromberg was also found in a dyke. Mr. Rubidge considers that the supply of gold is very limited, its source being the quartz-veins in the trap-rocks; and that the gold in the gravel above referred to was not brought from a distance, but derived from the decomposed trap-dykes of the vicinity. The author notices

that, as far as his observations went, he found the gold-bearing dykes to have a north and south or meridional direction. He finds it difficult to classify the trap-dykes of this region, but considers the north and south dykes, which form the centres of many ranges of hill and mountain, to be the most ancient; they are crossed by a set of dykes having mainly a north-east and south-west direction. Mr. Rubidge describes also a band of anthracite, between Aliwal and the Stormbergen, which becomes converted into plumbago by contact with the igneous rocks; and he notices the occurrence of agates in the Orange and Sunday Rivers.

2. 'On the Occurrence of Nummulitic Rock near Varna,' by W. J. Hamilton, Esq., President G.S. In presenting to the Society a specimen of nummulitic limestone from Buyuk Aladyn, near Varna, sent to England by Col. F. W. Hamilton, the author noticed the peculiar excavated and cavernous character of the surface of this rock in Bulgaria—a condition due to a natural process of disintegration; and he alluded to M. Boué's observations on the Orbitulite rock of the district. Mr. Hamilton pointed out the great similarity in lithological character of the Varna specimen to one from the sources of the Meander at Celene; both specimens, moreover, containing the same species of nummulite (*N. Bivartensis*), which has a wide geographical range; the fragment from Varna also affording an *Orbitulites* (*O. dispansus*), which is found in Persia and Scinde. Thus the specimen in question was regarded by the author of some interest, as affording another link in the vast chain of the nummulitic formation, which extends from the west of Europe to the northern provinces of India.

LINNEAN.—Nov. 7th.—Thomas Bell, Esq., President, in the chair. Thomas Fleming Robinson, Esq., was elected a Fellow. An extensive collection of dried plants, formed by Sir George and Lady Grey, partly at Swan River and King George's Sound, but principally in South Australia, was presented by the committee of the Wellington Athenæum, New Zealand. The collection had unfortunately suffered somewhat from the attacks of insects, but will nevertheless form a most acceptable addition to the Society's herbarium, the majority of the specimens having been well selected, and of those from South Australia a large proportion proving to be either new to the collection, or not having been previously received from that part of the island. A singular monstrosity of the common mushroom, with a second pileus, in an inverted position, on the top of the usual one, was presented by Mr. Wm. Taylor, in whose nursery, at Park Village East, Regent's-park, it was produced, in June last, growing out of the lower part of a brick wall. The Secretary read a long list of additions to the library, received during the recess, including, besides the current numbers of the principal natural history journals and the transactions of numerous scientific institutions, with which the Linnean Society exchanges its publications, the continuation of Dr. Hooker's beautifully illustrated 'Flora of New Zealand,' 'The Zoology and Botany of the Voyage of H.M.S. *Herald*, under Captain Kellett, R.N., 'The Botany of the United States Exploring Expedition, under Capt. Wilkes, U.S.N.,' Dr. T. Thomson's 'Travels in Tibet,' Wallace's 'Travels on the Amazon and Rio Negro,' &c. &c., and an admirable mezzotint of Dr. J. D. Hooker, in the rhododendron districts of the Sikkim-Himalaya, engraved by W. Walker, after a picture by Frank Stone, A.R.A., in the possession of Lovell Reeve, Esq., F.L.S., to whom the Society is indebted for the proof, as well as for many other highly acceptable donations to its library. Dr. R. C. Alexander, F.L.S., exhibited some samples of vegetable fibre, prepared from various species of *Bromelia*, *Tillandsia*, *Musa*, *Yucca*, &c., all prepared in the island of Jamaica; and the Secretary read extracts from two letters, addressed to Dr. Alexander, by Mr. Wilson, the curator of the botanic garden there. In these letters, after stating that, from sheer necessity, the planters must now bestir themselves, and turn their attention

to some other kind of cultivation than sugar and coffee, the writer strongly urges the desirability of turning to account the numerous plants applicable to textile purposes with which the island abounds, and which, in his opinion, with good, or even with very indifferent cultivation, could hardly fail to prove highly remunerative. For this purpose he more particularly recommends a species of *Sida* (*Sida mollis*?), which produces a large quantity of fibre, and is most admirably adapted for cultivation in any soil or situation; a species of *Triumfetta*, which produces a splendid fibre, and grows in such profusion throughout the island as to be an absolute nuisance on every waste; and, above all, the Plantain (*Musa paradisiaca*), valuable for its fruit as well as fibre. He makes the following rough estimate of the probable amount of profit from an acre of plantain. 'An acre would contain, say 435 plants at 10 feet apart; the second year each stool would throw up three suckers at least; each sucker would produce about half-a-pound of fibre,—thus making in the whole 1087 lbs. per acre. The fruit would sell for 3d. or 6d. (say 3d.) per bunch, which would realize 13s. 10s. 11d.' He adds, 'You will allow this to be a very low estimate of the plantain's capabilities, but, nevertheless, yielding a handsome return to the cultivator.' Read also a paper 'On the Embryo of *Nelumbium*,' and a note 'On *Cephalotea* and *Belvisiacea*,' both by Benjamin Clarke, Esq., F.L.S., &c. (Mr. Clarke's observations relating principally to points of minute anatomical structure, scarcely admit of being rendered intelligible by an abstract, in the absence of the highly magnified drawings which accompanied the paper.)

MEETINGS FOR THE ENSUING WEEK.

- Monday.—Royal Academy, 8 p.m.—(Professor Partridge, on Anatomy.)
—Geographical, 8½ p.m.—At the Theatre of the United Service Institution, (Dr. Rae, on Late Arctic Discoveries.)
—Medical, 8 p.m.—(Physiological Meeting.)
Tuesday.—Civil Engineers, 8 p.m.—(L. Mr. Sharp, on an Egyptian Slab, bearing the name of Hephastion, and Alexander the Great; 2. Dr. Abel, on the Coptic Language.)
Wednesday.—Geological, 8 p.m.—(1. Mr. D. Sharpe, on Mont Blanc; its Geological Structure, and the cleavage of the Rocks in its vicinity; 2. Capt. L. Brickenden, on Glacial Scratching on the Surface of the Dumbarton Rock; 3. Capt. Brickenden, on a Pterichthys, from the Old Red, Morayshire.)
—Society of Arts, 8 p.m.
Thursday.—Royal, 8½ p.m.
—Antiquaries, 8 p.m.
Saturday.—Asiatic, 2 p.m.
—Medical, 8 p.m.

VARIETIES.

Prescott's Works.—Dear Sir,—An assertion having been made that Mr. Prescott has no interest in the editions of his historical works published by me, I beg to forward you copy of a note from Mr. Prescott (in reply to a letter from me) which establishes that fact. May I request you to give publicity to this letter in the 'Literary Gazette'?—Yours faithfully,
RICHARD BENTLEY.

New Burlington-street, Nov. 6, 1854.

"Boston, Oct. 18.
"My dear Sir,—In answer to your note, I am happy to state, that I have the same interest in the editions of my works published by you, that I had before the late decision of the House of Lords. Very truly, yours,
"W. H. PRESCOTT.
"Richard Bentley, Esq."

Stamp Return Impositions.—The 'Athenæum' gives a telling and somewhat humorous exposure of the style in which a 'great' London Printer—Mr. Wm. Edward Cox—manages an apparently extensive traffic in newspapers. In the first place, the great printer starts no less than five journals;—then he prints 'A Handbook to Advertisers,' in which these journals are recommended to all and sundry as the very best advertising media by which they may communicate with the public; and, thirdly, at one of his own offices he gets a biography of himself written and printed, in which

William Edward Cox, Esq., is set up as one of the great men of the day by reason of his enormous industry in types and paper, and his having established five 'leading journals.' These five papers are, the 'Critic,' the 'Law Times,' the 'Journal of Auctions,' the 'County Courts Chronicle,' and the 'Clerical Journal.' All these periodicals are said to be in full success, and the circulation of each of them is set down at high or respectable figures, professing to be taken from the Stamp Returns. The audacity of this is really startling, for actually two out of the five have no name or place in the Stamp Returns. The 'Journal of Auctions,' and the 'County Courts Chronicle,' which are respectively stated to circulate 2250 and 910 copies, have no stamps issued for them. They are unknown at the Stamp Office! Both are printed on the stamps issued for the 'Law Times!' There is no quackery inserted in newspapers to be compared with the quackery here exhibited. The newspaper humbug of circulation is increasing rapidly, and if the public are not on their guard, they will be hoaxed most grievously. Many journals are published with guaranteed circulations. As no one will buy them they are given away. But papers which the public will not purchase, the public will not read. Papers given away are used as waste paper. Another system is that of stereotyped journals, all but a small portion, printed in London for a great number of localities, making many papers of different titles of the same commodity, namely, selections for which others have laboured and paid the cost. These spurious periodicals of course, praise one another, and obtain patronage, we suppose, far beyond that to which they are fairly entitled.—*Bath Journal.*

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